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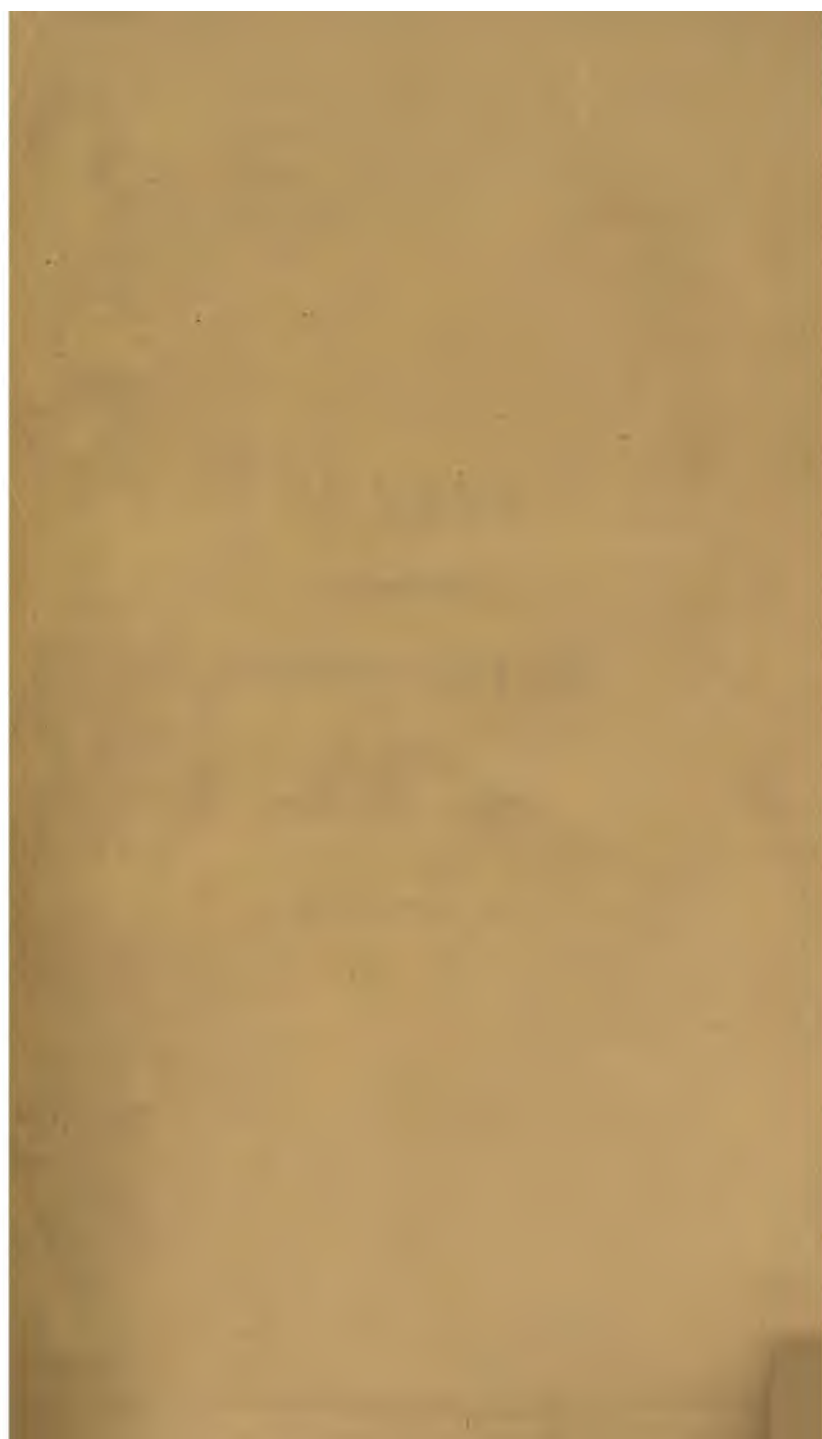
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ESSAYS

IN REFERENCE TO

SOCINIANISM.

PART THE FIRST.

Price Five Shillings Cloth.

ESSAYS

IN REFERENCE TO

SOCINIANISM.

IN TWO PARTS.

PART THE FIRST.

BY JOSEPH COTTLE.

LONDON:

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ADVERTISEMENT.

THE following pages are not designed for the Class who expect, and are satisfied alone with critical, and philological disquisition ; neither is this small work calculated for the humbler individuals, who, from possessing a too circumscribed knowledge of their native tongue, are incompetent to pursue close trains of reasoning ; but, on the contrary, it is addressed to the large intermediate class, who require no concession in the ordinary use of terms, and whose understandings are sufficiently enlightened to detect fallacy, and to discern the force of argument.

Many elaborate and highly valuable Treatises, calculated for the class first noticed, are possessed by the Religious Public ; but it has long appeared to the Writer, that a piece was still wanted, contravening *Socinianism*, in a *temperate* though *unshrinking* spirit, designed for the last description of Inquirers after truth ; the *Thoughtful* and *Hesitating*, to whom, the metaphysical and more erudite modes of conducting the argument, would be unsuitable.

To such, with any prospect of success, the appeal should exclusively be made to the *Letter of Scripture*, in its *undisputed portions*, so as to testify its obvious meaning to all unsophisticated minds. This has here been attempted, not without a fervent hope, that, with the blessing of the Almighty, it may be made beneficial, in rescuing some from error, and confirming others in the truth.

A Writer, who has passed the age of man, must soon expect an exchange of worlds ; but the recollection will be a source of happiness to him, living and dying, that, on a former occasion, he exposed the pernicious tenets of *Antinomianism* ; and that his days have been spared to express, with equal firmness, these his matured views of *Socinianism* ; in opposite extremes, the two chief *Gangrenes* of Christianity.

J. C.

Bristol, January 1st, 1842.

PRELIMINARY REMARKS.

“Four things,” said the judicious Hooker, “concur to make complete the whole state of our Lord Jesus Christ; his Deity, his Manhood, the conjunction of both, and the distinction of both. Four principal heresies have withstood these truths: the Arian, the Appollinarian, the Nestorian, and the Eutychian. Against these have been held four ancient general councils: the council of Nice; A. D. 325: the council of Constantinople; A. D. 381: the council of Ephesus; A. D. 431: and the council of Chalcedon; A. D. 451: the decisions of which may be comprised in four words: Truly; Perfectly; Indivisibly; and Distinctly.”

Heresies have abounded in all ages; some of a more pernicious tendency than others, but all testifying the corrupt bias of the human heart, in wandering from the clear letter of Scripture, and forming arbitrary systems, that either obscure, or extinguish Divine Truth.

A long catalogue has been preserved in ecclesiastical history, of such as once disturbed the Church, and stigmatized the Christian name; but most of them are now unknown, and only operate as warnings, from the occasion they furnish of melancholy retrospection.

It is intended, in the following pages, to take some notice of the three leading theological classes of the present day; Socinians, Arians, and Trinitarians. Socinianism commenced with Socinus, in the sixteenth century; Arianism with Arius, in the fourth century; and Trinitarianism, in its confirmed, rather than incipient state, at the moment when the Divine Founder of Christianity directed his Apostles, to go into all the world and preach the Gospel to every creature, “Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.”

On this occasion it is proper to determine the precise meaning of words; from which it is remarked, as brief definitions, that

the Trinitarian believes in the Divinity of Jesus Christ, and the Holy Spirit, in essential union with the One living and true God ; the Arian believes that the Son, and Spirit, are Creatures ; while the Socinian, (as the general features of his creed) rejects the personality of the Spirit (except as identified with the Father,) the Pre-existence of Christ ; the Atonement ; Eternal punishment, (believing that all will be saved ;) affirms the materiality, or sleep of the soul ; denies the existence of Satan, and the reality of Hell ; rejects the Incarnation, and the Fall ; and asserts our Lord Jesus Christ to have been a mere man, the Son of Joseph and Mary.

There is no Socinian, to whom, as a fellow-creature, the Writer would withhold any office of humanity, or even of kindness ; from which it is impossible that any personal antipathy, or intolerant feeling, should be ascribed to him ; but while he would spare the men, he would pronounce their doctrines, by an appeal to the Standard of Truth, the Bible, unscriptural, and *most dangerous to the souls of men*. Devoutly entertaining this belief, the Socinian cannot be surprised if the endeavour should not always have succeeded, to avoid an earnestness of expression, which might, in a predisposed state of mind, be construed into harshness, and which nothing could have excited but a solicitude for the best interests of man. Persons and things should receive their proper names. Socinians denominate all who advocate the Divine Nature of Christ, "*Idolaters* ;" and if Christ be only a man, they are such. We reply, The men who believe the conformation of our Earth to have resulted from fire, could never be called *Neptunists*, and the admission of the Newtonian system could not comport with the denial of gravitation ; why therefore should those who degrade the Saviour, in rejecting his Divinity, by declaring him to be, a *mere man*, and who renounce almost all the peculiar features of our Holy Religion, retain the name of *Christian* ? Let them call themselves, rather, by the term Mr. Belsham has chosen, *Theophilanthropes*, or any other name, which describes what they *are*, rather than what they are *not*.

The tenets of Socinians and Trinitarians are separated by an "impassable gulf." Nearly all that the one holds sacred, (recognised in the Bible, and handed down as it has been from the times of the Apostles) being rejected by the other with unhesitating disdain ; consequently a discordance, in principle, prevails, that admits of no reconciliation. But, virtually, the grand difference resolves itself into the question, whether or not "The

Word was made Flesh;" or, otherwise, whether or not, Christ was a mere man. After the subsequent arguments have been impartially considered, the Reader will determine in what degree the language is justified, which affirms, that Unless the Divine Nature of Christ be established, the whole Bible becomes an inexplicable labyrinth, where the mind is bewildered by contradictions and endless incongruities, whilst, with the admission of this truth, darkness vanishes, and a beam of ineffable light irradiates the whole Christian Economy.

The object proposed at this time is not of a sectarian nature; it is not to obtain the triumph of Arminianism, or Calvinism over some other section of the Christian world, but, on the contrary, to defend the outworks of Christianity itself, against the attacks, it must be said, of the most subtle and insidious class of Heretics that ever invaded the sacred precincts of Religion, confederated under the specious, but *deceptive* name of "*Unitarian Christians*." It is most painful to apply such language to a whole class of Religionists, but circumstances, like the present, may arise, when, not to denounce error, is to compromise truth.

Each doctrine which has become the subject of controversy, will be separately considered, *on the authority of Scripture alone*, with all the succinctness, compatible with perspicuity; when, it is hoped, the poverty and unfounded assumptions of the whole Socinian System will be made apparent. If this result should not be fully accomplished, it will arise from the incompetency of the agent, not the badness of the cause.

And here it may be noticed that one peculiarity is manifested by Socinians, in the promptitude with which they renounce old friends, *without forsaking them*; and assume new aspects, while their positions are *stationary*. After Socinians, in a general conclave, had issued their "*New Version*," under the *surreptitious* auspices of Archbishop Newcome, and which was to effect revolutions in the Theological World; being presented to the public, as the deliberate and aggregate wisdom of their whole "*Committee of Management*," they found that all the First Scholars of the day* concurred in denouncing, both the "*Version*," and its *Notes*, as a flagrantly vicious display of irreligion, and, what to Socinians must have been still more caustic, of "imbecility," and "defective scholarship." When this unexpected result became undeniable, and the current of public opinion set

* Archbishop Magee. Mr. Rennell. Bishop Burgess. Dr. Nares. Mr. Veyssie. Bishop Middleton. Dr. Lawrence. Dr. J. P. Smith. Mr. Travers. Dr. Hales. Mr. S. T. Coleridge. &c.

in strong against their vaunted work, many of the leading members of the Conclave itself, joined in the condemnatory sentence ; *excluded it from their public services*, and, under the untoward circumstances of the case, very complacently transferred the *discredit*, from themselves, to *Mr. Belsham* ; the chief compounder. But, instead of the disclaimer being left to these irresponsible *individuals*, it ought to have emanated from the *Committee*, in their collective capacity, so as to exonerate the *Society*, of which they were the representatives. This procedure might have incurred blame, but it would have proved candour, in acknowledging the rashness with which they had, in an unguarded moment, sent a work into the world, so preeminently distinguished for "crude learning," and "extravagant glosses ;" which all perceived, and which they themselves could neither palliate, nor deny.

But there is another lineament in Socinians, arising out of the facility with which they change their phases, in accommodation to the pulse of the Public ; that is, their exterior aspect, while they essentially stand on the same ground. The later Socinians deviated in some few particulars from their Founder ; and the present race of Socinians, perceiving the general adverse feeling which their unchristian tenets excited, have apparently *softened* some of them down, yet without renouncing any one fundamental feature in their creed. Error here approaches in a more specious, and therefore the more dangerous form. While Socinians deny the *Divine character of Jesus Christ*, in every substantial meaning, whatever other modified sentiments they avow, they are, in the most legitimate sense, *Socinians*. Their relaxation of inferior doctrines may deceive the unwary, and induce them to regard the wolf with diminished repugnance, from his artificial covering, but his nature is the same.

The Religious public should be cautioned also on another point. The custom should be relinquished, into which some have inconsiderately fallen, of denominating Socinians, "*Unitarians*." Socinians not only, *at present*, thus describe themselves, but very naturally prefer this misnomer, as it conveys an invidious import, and appears to imply that *they* alone worship one God, while Trinitarians worship three. This is a gross perversion of the truth, as has been shown a thousand times. But the phrase "*Unitarian*," is not only invidious, but it is *inappropriate*. Jews, Mohammedans, and Christians, of every name, are all *Unitarians*, which is the *genera*, whence all the individual classes proceed. Polytheism is now unknown in the civilized

world, and no one can equitably apply that epithet exclusively to *himself* which is common to *all*. For Socinians, therefore, to arrogate to themselves this *title*, is as unjustifiable as it would be in natives of Tartary to describe themselves as *Men*, and renounce the distinction of *Asiatics*. Conventional names are indispensable; and it should be remembered that Arminians do not pledge themselves to adopt the complete system of Arminius; nor do Calvinists subscribe indiscriminately to the whole Institutes of Calvin. On the same principle, Socinians may differ, on subordinate points, from Socinus, but their class of sentiments originated in him, and for ages sustained that accredited designation. If Socinians are now dissatisfied with their Leader, let them enlist under a different banner, and call themselves, *Priestleyites*, or *Belshamites*, but let them not assume, as a badge of their order, a *dishonest* name, and that for sinister ends.

Mr. Belsham, who was the leading champion of his sect, after the demise of Dr. Priestley, describes himself, in his review of Mr. Wilberforce, as a "Teacher of moral Christianity," and professes to admire, almost universally, the tenets of *Lepaux*, the Theophilanthrope of revolutionary France. The sentiments of this man's school were confessedly Deistical, approximating closely on Atheistic; and yet Mr. B. with admirable frankness, declares that, with the exception of the Resurrection, *Lepaux's* principles "comprehended the essence of the Christian religion." (That is Mr. B.'s!) Let the partisans of Mr. Belsham, if they like it, assume the imposing designation of, *Theophilanthropists*. None will dispute with them the honour; and then they would be found marshalled under their true colours. If they object to this, not unsuitable name, they must, as honourable men, recur to that of *Socinians*; and by that appellative alone, *others should invariably distinguish them*.

The following pages will successively show that Socinianism is alike hostile to all Churches, and all Denominations; and, more especially, to the letter of the Bible, and the whole spirit of Christianity. The evidence here to be adduced, is addressed exclusively to those, who are competent to weigh the force of argument, and whose understandings are sufficiently unbiassed to admit the undeniable dictates of Truth. The following is a recapitulation of the order pursued, as well as of the subjects chiefly insisted upon; taking the sentiments as commonly held by the Socinian Body; subject, of course, to slight individual variations.

One of the principal tenets of Socinians, is, that our Lord

Jesus Christ was a mere man, the Son of Joseph and Mary. This heresy has been considered, and refuted, by the clearest scriptural evidence, in Essay the *First*.

Socinians, in one branch of their faith, accord with all Christians, by admitting that Christ will be our future Judge. The inconsistency of this belief in those who advocate, what they call, "The simple humanity of Christ," has been illustrated in Essay the *Second*.

The next tenet advanced by Socinians, is, the Materiality of the Soul, with its sleep of insensibility till the Judgment Day. The unscriptural nature of this faith has been pointed out in Essay the *Third*.

The next feature in the Socinian creed, is, the denial of the pre-existence of Christ. The baseless nature of this tenet has been shown in Essay the *Fourth*.

The next tenet of Socinians, is, the rejection of Eternal Punishment; or a belief, that all men, indiscriminately, will finally be admitted into the Kingdom of Heaven. The anti-scriptural nature of this faith, with its pernicious tendency, has been shown in Essay the *Fifth*.

The next tenet of Socinians, is, the rejection of Satan, as a powerful, and malignant Being. This has been shown to be completely at variance with the whole tenour of Scripture, in Essay the *Sixth*.

The next tenet of Socinians, is, a denial of a Hell. This sentiment has been refuted by the clearest Scriptural testimony, in Essay the *Seventh*.

The next tenet avowed by Socinians, is, a rejection of the Doctrine of the Atonement, with the belief that Redemption is to be obtained alone by *works*, and not through the merits and sacrifice of Christ. The doctrine of the Atonement, it has been shown, is clearly taught in Scripture, and proof has been adduced that it is the cement of, and the most essential part of Christianity, in Essay the *Eighth*.

The next tenet of Socinians is a denial of the Holy Spirit, as distinct from the Father. This sentiment is shown to be inconsistent with the attributes ascribed to the Holy Spirit, which are applicable alone to Deity, and are yet inapplicable to the Father:—in Essay the *Ninth*.

The remaining portions of the work, (in the Second Part,) are of a more miscellaneous nature, although generally bearing on the subject of *Socinianism*, and in language *as studiously moderate* AS TRUTH WOULD ALLOW. After a serious and candid consider-

ation of the body of evidence and argument here advanced, it will be for the discriminating Reader to determine whether Socinianism, in its whole system, be not vitally opposed to "the Doctrine of Christ," and the Religion of—the Bible. That the sentiments, here entertained of Socinians, are in accordance with those of the whole Christian Community, may be inferred from the following citations.

"Our union with the Unitarians, [Socinians] is purely civil and secular. In religious matters, between them and the other Dissenters, there is an impassable gulf. There is not, there cannot be, any religious union or communion. Our differences touch those vital points which render it impossible."

Dr. J. P. Smith.

"The Socinian (who calls himself *Unitarian*) is, under the name of Christian, the decided enemy of Christianity, and under the guise of a translator of the New Testament, a deliberate falsifier of the Gospel: one who would clandestinely steal from the Christian, all that forms his consolation, and his hope."

Archbishop Magee.

"To what skeleton-meagreness, to what an absolute non-entity is Christianity reduced by the avowed principles of *Socinians*. How thoroughly is it bereft of every thing peculiar, of every thing worthy of being even designated by a distinctive name; how much less of being the subject of all prophetic, and apostolic inspiration, of a four thousand years' preparatory administration of providence, and of the interposition of Omnipotence, by "signs and wonders, and gifts of the Holy Spirit" to attest, and recommend it to mankind!—I have the most friendly good will toward the *persons* of Socinians, such as should lead me to seek from Heaven, on their behalf, the influences of that Spirit, whose existence they deny, to bring them to that Saviour whose divine dignity, and *atoning* mediation they disown. I wish it to be understood distinctly, and without reserve, that my charity is confined to their *persons*; that toward their *system* I have no feeling but that of *serious*, and *settled abhorrence*: regarding it as a system which selects for a denial and proscription every thing that I conceive to be distinctive of Christianity; which divests it of all its principles of moral and spiritual influence; which destroys the hopes of a guilty world by subverting and sweeping away with the besom of destruction, their only foundation; which, in a word, *annihilates the Gospel!* With what other sentiments than those of grief and horror can I possibly contemplate it?"

Dr. R. Wardlaw.

“I always told Socinians that their interpretations of scripture were intolerable, on any sound principles of fair criticism.” “I accept the doctrine of the Trinity, not as deduced from human reason, in its grovelling capacity for comprehending spiritual things, but as the clear revelation of Scripture. But perhaps it may be said, The Socinians do not admit this doctrine, as being taught in the Bible. I know enough of their shifts, and quibbles, with their dexterity at explaining away all they dislike; (and that is not a little) but though once beguiled by them, I happily, for my own peace of mind, escaped from their sophistries, and now hesitate not to affirm, that Socinians would lose all character for honesty, if they were to explain their neighbour’s will with the same latitude of interpretation which they do the Scriptures.”

S. T. Coleridge.

ON THE SIMPLE MANHOOD OF CHRIST, AND HIS HUMILITY.

OUR SAVIOUR thus spake of himself, "Learn of me, for I am meek and lowly in heart." St. Paul, referring to the Saviour, thus also speaks, "I beseech you by the meekness and gentleness of Christ:" so that the meekness, and lowliness of Christ must not be doubted by any who acknowledge the Divine authority of the Bible.

Socinians admit and applaud the humility and moral qualities of Christ, whilst they affirm him to have been "A mere man," "The Son of Joseph and Mary:" but in thus regarding him as the "mere Child of Humanity," they inconsistently ascribe that humility to him, which, on their principles, he did not possess; and, as a necessary consequence, inadvertently impeach the moral character of him whom they so warmly extol. Did not Christ say, in what Trinitarians regard as his state of voluntary abasement, "A greater than Jonas is here." Matt. xii. 41. As "a mere man," was this humility? In the hearing of those who looked back with pride on the wisest, and most illustrious of their Princes, did he not say, "The Queen of the South came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here?" Matt. xii. 42. Did he not say, that, "All men should honour the Son, even as they honour the Father?" John v. 23. Is this language, so expressive of super-human and mysterious elevation, in any possible sense, accordant with Christ's *humility*, and *simple manhood*? What sentiment would have been entertained of Isaiah's humility, had he uttered, "A greater than Samuel is here." "A greater than Solomon is here." "All men should honour me, even as they honour Jehovah."

Considering Christ to be, what the Socinians affirm, "a mere man," his whole deportment was the direct opposite of humility. In every page of the Evangelists, Christ has made declarations

at utter variance with the state both of humility, and simple humanity. How can such expressions as the following comport with humility and pure manhood. "I am the Bread of Life." John vi. 35. "I came down from heaven." John vi. 38. "I go to prepare a place for you." John xiv. 2. "If I depart I will send the Comforter unto you." John xvi. 7. "I appoint unto you a kingdom." Luke xxii. 29. Can a Socinian seriously believe, that any "simple Child of Adam" could ever have come down from heaven; or could send the Holy Ghost; or prepare a place in heaven for his followers; or that he had a spiritual any more than a temporal kingdom to bestow? If he does not believe the Saviour, how can he defend his moral qualities? With the greatest solemnity also Christ declared, "I am the way, and the truth, and the life: no man cometh unto the Father but by me." John xiv. 6. Is this language accordant with the state of mere humanity? The Supreme Being, the Great Father of Men, unapproachable, except through "a Child of the Dust!" Could we have admitted the humility of Abraham, or Moses, or Jeremiah, in arrogating a distinction, so transcendently surpassing the powers of man?

The general phraseology of our Saviour rises into an element above humanity, and which no dispassionate mind could affirm to be congruous with humility, or simple manhood, however privileged even by divine communications. He said, as a plain unimpassioned enunciation, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." John xiv. 23. "A mere man" thus assuming so intimate a communion with Deity! *We* will come! and, *We* will abide! Had Moses addressed such language to the Children of Israel, astonishment would have preceded stoning for blasphemy! "Keep my words, O Israelites! and I, and Jehovah, will come unto you, and make our abode with you!" Moses incurred the displeasure of the Almighty, not by associating himself in profane assimilation with the Supreme, but (in respect to himself and Aaron) by merely using "*We*," Num. xx. 10. as principals, rather than as subordinates. Such is the difference between a Son and a Servant.

The Redeemer said to his Disciples, without the words exciting in them surprise, "All things that the Father hath are mine." John xvi. 15. "The Spirit of Truth shall glorify me." John xvi. 14. "Whatsoever ye ask the Father in my name, he will give it you." John xvi. 23. And, "If ye shall ask any thing in my name, I will do it." John xiv. 14. These affirmations

all harmonize in *their* views who admit the mysterious, and indissoluble union which subsisted between the Father and the Son, but to those who so far outrage Scripture, as to affirm Christ to have been "the Son of Joseph and Mary," it must necessarily appear, undisguised and matchless assumption. If the Saviour of the World, notwithstanding all that he said, was, as Socinians affirm, "a mere man," instead of manifesting *humility*, as his distinguishing characteristic, he displayed, in a superlative degree, the crime for which the Apostate Angels fell!

On this question, there is no neutral ground. If Jesus Christ was "the mere Child of Humanity," like another Ezra, with all his magnificent declarations, his words were *not* "Spirit;" they were *not* "Life!" If he was really "the Son of Joseph and Mary," the World has been cheated! In such an alternative, language never feels such utter prostration, as in its efforts to depict the lofty bearing of our Adorable Lord, in the whole current of his announcements to his deceived and credulous followers! The proudest spirits that ever trod the earth, compared with him, are monuments of condescension. It is perfectly senseless, as well as abject duplicity, in Socinians, to extol the humility, and moral qualities of Christ. If he was, as they declare, "a mere man," his violated word was as conspicuous as his duplicity, and in being dispossessed of his Divine honours, he abrogates his virtues as Man!

The serious mind must restrain its feelings of revolt, at the application of such language to the Blessed Saviour, and remember that it is hypothetically advanced, to give effect to the argument. The consequences here stated inevitably arise out of the Socinian's creed. It is impossible to conceal, or invalidate this fact. If Jesus Christ was "merely a creature," "the ordinary descendant of Adam," as Socinians affirm, in the strictest sense, he was a *Deceiver*! and his Apostles were unhallowed confederates! He affirmed that of himself, and they affirmed that of him, which was substantially untrue! From these fearful consequences, the Socinian cannot escape! Of what value therefore are his adulatory strains? Socinians are extolling him whose veracity they deny; nor could even an Infidel reject this conclusion, or hesitate in admitting, that, if Christ was "a mere man," unconnected with a higher Nature, after all that he affirmed, he was not even negatively good, but was positively bad, and even surpassed, to an unutterable extent, all the arrogant pretenders to distinction which human annals have recorded!

The degree of guilt involved in an action, according to the concurrent feeling of mankind, depends primarily on the pernicious consequences that action entails; and as the eternal interests of man surpass, incomparably, those that are immediate and temporary, so he who by deliberate machinations deceives his fellows on affairs of everlasting moment, exceeds all others in the measure of his delinquency. Let the Socinian tremble, while he reflects, that this charge, in its fullest extent, must be applied to Jesus Christ, if, in opposition to all his lofty professions, he commenced and terminated his existence like an ordinary mortal!

The confirmed Socinian is not here principally addressed, who has acquired dexterity in eluding the clearest Scriptures, by perverse and tortuous criticisms, and explications; and to whose pre-established system, Inspiration itself must bend; such are not now addressed, but, rather, the hesitating; those whose ears are beginning only to be allured by the Syren song of Scepticism. Such may have read their Bibles with devotional feelings, and, when they found the Saviour praying, that, in the Mansions of the Blessed, his Disciples, those whom the Father had given him, might be with him, where he is, that they *might behold his glory*, have felt holy aspirations arising in their hearts, to be included in that privileged assembly. But this hope, that, peradventure, had solaced them amid the perplexities of life, has been dimmed, if not extinguished, by the suspicion injected into their minds, by Socinians, that Christ, after all, was, perhaps, "a mere man!"

The moment Christ is regarded as "the Son of Joseph and Mary," rather than the "Son of God," the whole complexion of Scripture is changed. The sublimities of hope, that expanded the imagination, and furnished an element in which the warmest affections, and the grandest conceptions might expatiate, become despoiled and frustrated. An obscure feeling pervades the mind that reality is superseded by semblance. The foundations of religion are shaken, and the spirit, like the Dove of old, finds no solidity for the sole of her foot.

What of Christianity can be conceded to such sentiments as the following, from the pen of a Socinian Writer, sanctioned, and circulated, with all their other *contaminations*, by this whole Body of "*Rational Christians*." "It is admitted," you say, "that the sufferings of the Human Nature of Christ would be insufficient, and disproportionate; but as the Godhead, or Second Person in the Trinity, was united to the manhood, it gave to his

sufferings, such a weight and dignity, that full satisfaction was rendered to justice." The Socinian thus replies. "Before this piece of sagacious reasoning can avail you any thing, it must be scripturally proved that the Lord Jesus *was* that compound of personality, that double-natured Being, that heterogeneous complexity of infinite and finite, of knowing and not knowing, of weakness and power, of authority derived and undervived, of praying and not wanting, of suffering and not feeling, dying and not dying, &c." And thus the solemn truths of the Bible, are brought again, as it were, into the Temple of Dagon, to make sport and banter for the Modern Philistines!

It may truly be affirmed that every page of the Gospels, presents, to the candid mind, unequivocal evidence of Christ's Divine and Super-human character; both in what he affirmed; and in what he did; and in what his Apostles declared. If Socinians choose to argue the question on ground independent of Scripture, they would be understood and cheerfully met; but to profess respect for the Bible, while they resist its clearest averments; to profess allegiance to Christ, whilst they falsify his word, and degrade his person, is an exhibition of irreconcilable inconsistency, as well as of temerity, that, in a sober estimate, amounts to a virtual braving and defiance of that tremendous rejection of his foes, "Depart from me. I never knew you!"

Before the subject be further entered upon, it may be remarked, that, ingenious and strenuous efforts have been made, and much strength wasted, in the attempt to explain, the nature of the union subsisting between the Divine Father and Son; but while the fact is admitted, on the authority of Scripture, the *modus* is, and must be unknown. The nearest approximation which it is possible for a finite comprehension to make to so awful a profound, may be suggested by the faint assistance of analogy. We know that an earthly son is derived from, and partakes of the same nature as his father, and this general idea ought to satisfy the inquirer, who, if he be modest, as well as wise, will remember, that this question, where the *Infinite* is concerned, exceeds the grasp of man's intellect, and must be left, with other revealed, but unexplained mysteries, to the future expansion of our minds, and the light of eternity. Well-meaning, but adventurous spirits may attempt to penetrate the *terra incognita*, but their efforts will terminate in discomfiture; and after all their excogitations, on this simple illustration, or one similar to it, the harassed thoughts must ultimately repose.

In addition to the examples already adduced, that show an

incompatibility between the things affirmed of Christ, and his "simple manhood," additional citations from Scripture will be given, with brief, and obvious comments, such, as it is conceived, will incontrovertibly establish the Saviour's Divine Character.

1. "*Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven.*" Matt. vii. 21.

No Prophet, no "mere man," in a sane state of mind, could possibly utter such language as this, without revolting every sober hearer; but regarding Christ, in his Divine character, as the Son of God, consistency and harmony are restored.

2. "*No man knoweth the Son but the Father, neither knoweth any man the Father save the Son.*" Matt. xi. 27.

Could an Infidel hear this language, without adopting one of two conclusions; that Christ was either a *deceiver*, or the *Son of God*. None know the Son but God! and none know God but the Son! The "Son of Joseph and Mary" assume this lofty port! "A mere man" arrogate a distinction, from which the highest Archangel would shrink, as infinitely surpassing all created power! There is no medium between *deception* (that is, infidelity) and the super-human character of Christ.

3. "*Where two or three are gathered together in my name, there am I in the midst of them.*" Matt. xviii. 20.

The Deity of Christ, alone, throws light on this declaration of our Lord. Reduce him to the level of humanity, and his words are wild and senseless.

4. "*All power is given to me in heaven and earth.*" Matt. xxviii. 18.

These words shed refulgence on numerous Scriptures, which, to a Socinian, are involved in rayless night. Jesus Christ made this declaration to his Disciples, in Galilee, after his resurrection. But how can a Socinian believe that all power in heaven was conceded to "a mere man!" Or how can he force himself into the conviction that the "Son of Joseph and Mary" possessed all power on earth; that "the government," in its amplest sense, was placed "upon his shoulders!" To judge on this point requires no intricate train of consequential reasoning, but is rather a question accessible to the plainest understanding.*

* The *gloss* which Socinians have put on these words of our Lord, marks their desperate resolution to overcome a difficulty on any terms. It seems,

5. "*Heaven and earth shall pass away, but my word shall not pass away.*" Mark xiii. 31.

This declaration of Christ is either true or false. If false, our hope is vain; our faith also is vain: the foundation on which the Gospel rests is subverted: the Christian Religion is a cunningly-devised fable; and heaven is a dream. If true, it undeniably implies in Christ, a dignity, a power, a supremacy, that rises to an insuperable height above humanity. "Heaven and earth shall pass away, but *my* words shall not pass away!" This from "a mere man!" If Socinians believe the words of Christ to be *true*, of all classes of Religionists, they are the most credulous, and on the weakest grounds.

6. "*My Father worketh hitherto, and I work.*" John v. 17. The "Son of Joseph and Mary" call God his Father! Did any Prophet, (such as Socinians deem Christ to have been) ever call God his Father? or God ever call a Prophet his Son? For a "frail human being" to adopt the arrogantly profane language, "God works, and I work!" The Creator of the ends of the earth, upholding his vast designs, and the "Son of Joseph and Mary," acknowledging the stupendous works of God, and, in the same breath, subjoining, "And I work!" Surely this was presumption and impiety, in an infinite degree, or Christ was more than a man!

7. "*He that heareth my words, and believeth on him that sent me, hath everlasting life.*" John v. 24.

These expressions, from the converse of the proposition, clearly infer, that he who does *not* hear the words of Christ, and believe that the Father sent him, hath *not* everlasting life. Everlasting life depend on the testimony

"*Heaven* here means the *Jewish nation!* and *Earth* denotes the *Gentile world*, referring to the union, in the gospel dispensation, of *Jews* and *Gentiles!*" After men have renounced all the fair and ordinary rules of interpretation, it is but a slender achievement to make the plainest words mean any thing, or nothing. Well might Mr. Belsham caution persons against "The natural signification of words and phrases."

A Socinian Writer, referring also to the words of our Lord, descriptive of his pre-existence—"With the glory which I had with thee, before the world was;" "I came down from heaven," &c.—advances the following strange hypothesis, That our Saviour merely meant, the communion which he experienced with God, when in "his mountainous abode in the Desert:" (the hill country of Judea!) "one of those very high rocky elevations with which the Desert abounds." So that when he descended to the plain, it meant, coming down from heaven! If Trinitarians had so reasoned, in defending any one of their sentiments, how would it have been met with pity, and contumelious scorn.

which Christ bears of himself! "A mere man" assume this matchless elevation! The Trinitarian who believes that Christ is "one with the Father," may consistently believe this great truth, but the Socinian cannot.

8. "*As the Father hath life in himself, so hath he given to the Son to have life in himself.*" John v. 26.

That the Father is the Fountain of Deity, Bull, Pearson, Waterland, and all judicious Trinitarians readily allow;* from whom the Son of God proceeded, by a mysterious communication of the Divine Essence, as a Stream descends from the Fountain, bearing this analogy, that a stream and fountain are coincident. There could be no stream without a fountain, neither could there be a fountain without a stream. Both are indissolubly associated. But in a Socinian's apprehension, if he follow out his principles, for "a mere man," the being of yesterday, as our opponents affirm, to intimate, in the remotest degree, that, like Deity, he possessed a constitutional and

* "Bishop Bull, in his defence of the Nicene creed, spends a whole chapter on the Son's subordination; which he maintains to be as much a branch of the true faith, as the doctrine of the Son's eternity or consubstantiality. The same is asserted by Bishop Pearson, in his exposition of the Apostle's creed. The same sentiments also were entertained by Mr. Stephens, as they were by Dr. Waterland. Trinitarians are misrepresented, when charged with asserting such a separation and independence of the Three Persons in the Trinity, as would amount to Tritheism; and they are equally misrepresented by the insinuations of some in modern times, who set them at a greater distance than the sagest of former Trinitarians allowed. In the correct, and generally accredited doctrine of the Trinity, the Three Persons are one Being, to which the Body, Soul, and Spirit, constituting one man, or, the light, heat, and materiality of the Sun, constituting one Sun, bear a faint analogy; just sufficient to convey a shadowy conception to the mind, which is insusceptible of a full apprehension, from the limited nature of its faculties. These Three Persons are One Being; one by mutual relation, indissoluble connection, and harmonious subordination; so strictly one, that any individual thing in the whole world of matter and of spirit, presents but a faint shadow of their Unity. Each *Person* (the best word that human language allows) by himself is God, because each possesses fully every attribute of the Divine Nature, but these Persons are all included in the very idea of a God; and for that reason, as well as for the identity of the attributes in each, it were impious and absurd, and utterly false, to say, as the *Socinians* do, that we make three Gods. The equality of the Three Persons is perfect in all their attributes, as well as in their rank and authority, with respect to all created things, whatever relations or differences may subsist among themselves, suggesting thoughts, "we cannot attain unto them." Differences there must be, lest we confound the Persons, and fall into the Sabellian's errors; but these differences can only consist in the diversity of personal properties, concerning which, we can know nothing but through the medium of inspiration, and whose behests it becomes us to receive with gratitude, and silent adoration."

Bishop Horsley.

co-eternal life, is monstrous and revolting. And yet Socinians, while rejecting this independent life, and consequently denying the words of Christ, strangely profess a sort of allegiance to the Saviour of the world, and would fain call themselves by his Name !

9. "*The Bread of God is he which cometh down from heaven, and giveth life unto the world.*" John vi. 33.

That an Infidel, with his dark perceptions, should reject this declaration of Christ, might reasonably be calculated upon ; and yet the same might equally be expected of the Socinian, if he were candid in his avowals. Can a Disciple of Socinus, who opposes the Divinity of Christ, in any subdued sense, believe that the "Son of Joseph and Mary" could give "life to the world ;" one who, as he believes, but a few preceding years was a nonentity ? The Socinian, if he deals honestly with his own convictions, must know that "a mere man" could no more "give life to the world," than he could give life to himself. He does not, he cannot believe the words of Christ. In the most legitimate sense, he is an *Infidel*, but wanting the integrity to avow his unbelief !

10. "*I am the light of the world.*" John viii. 12.

Unless Christ were more than a man, all the recondite explanation, and subtle reasoning of Socinian ingenuity, could never justify this his language. "A mere man" give light to the world ! The sun gives light to the natural world, and the Trinitarian believes that Christ, the "Sun of Righteousness," gives light to the spiritual world ; without whose cheering rays the tribes of earth would indeed be involved in darkness and the shadow of death ; but the Socinian can assign no such meaning to the words of Christ. In consistency with his principles, he must regard the language of the Saviour as assuming and impious ! The profession is not made of being the instrument of conveying supernal light, but a self-originating, and independent power is assumed ; "I am the light of the world." A distinction utterly incongruous with the "simple manhood," for which Socinians so earnestly contend. Christ here declares himself to be "the light of the world," and as he communicated the same "light" to his Apostles and Disciples, and purposed that they should universally disseminate this light of truth, "beginning at Jerusalem," there was peculiar

appropriateness in our Lord saying also to them, as he does, Matt. v. 14. "Ye are the light of the world." The moon enlightens the earth, but, like that of the Apostles, it is a reflected light.

11. "*Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory.*" John xvii. 24.

Let the Searcher after Truth well weigh the meaning of these expressions. "A mere man" addressing God, whom he calls his "Father." Then using the imperative words, "I will," that my disciples and followers "be with me, where I am, that they may behold my glory." Every word bears hostility to *earth*, and is at variance with all that can be conceived accordant with "a mere man." But the language, "with the glory which I had with thee before the world was," throws light, on what otherwise would be unconquerably dark.

12. "*As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.*" John xv. 4.

A branch separated from the vine must perish, but Christ declares, that the same connexion subsists between himself and his followers, so that all their spiritual strength is derived from him, as the vine administers the principle of life to the branch. The Christian experimentally knows this; but does the Socinian duly weigh so startling an assertion? Men, able to bring forth no fruit acceptable to God, except through the intervention of "a mere man!" The being of yesterday, assume so ineffable an elevation above his fellow men! Let the Socinian reconcile all this, if he can, with the grovelling estimate he forms of Christ.

13. "*I and my Father are one.*" John x. 30.

If a Socinian were upright and consistent in his avowals, he would, in an equal degree with the Pharisees of old, condemn Christ for calling God his Father, seeing, that, in *his* estimation, God in no sense was his Father, other, than as he is the Father of the whole human race. The explanation, that Christ was one "in purpose and design," is the discovery of Socinians; (applying equally to every Prophet,) but that the Jews, to whom the words were addressed, understood them in a different sense, and that it was designed by Christ they should so understand him, is evident from their accusation of "Blasphemy." In this extremity, which so imperatively demanded from our

Saviour, a renunciation of so injurious a charge, (if injurious) he on the contrary, concludes his expostulation with these searching words, "If I do not the works of my Father believe me not!" The Jews would not believe, and Socinians but too closely resemble them.

14. "*The Father is in me, and I in him.*" John x. 38.

If this declaration of Christ stood detached from all collateral support, the meaning might be somewhat questionable; but, when God has recognized the mysterious union which subsists between himself and his Son, pronouncing him to be, his "Only begotten Son," his "Well-beloved Son, in whom he is well pleased:" when that Son, in declaring God to be his Father, merely responded to the Father's avowal of him as his Son; when that Son sustained his Divine Character, and pretensions, by innumerable miracles, effected, at the time, in his own name, and by his own authority; when he, who was thus proclaimed from heaven "The Son of God," revealed a Gospel, consisting of doctrines, and principles of action, new, and heavenly, which has greatly humanized, and will ultimately regenerate the world; when that Son even conferred on his *Disciples* the unexampled power of working the same stupendous miracles which he himself performed; when that Son, in anticipation of his death, declared that he would offer himself up "for the life of the world;" that, his life, none could take from him, but, that he laid it down of himself; and, when he afterwards affirmed, for our eternal consolation, that he would arise from the dead on the third day, and that he did so arise, and ascend to heaven, in the presence of his followers: when such a Son, with all these attestations, declared, "The Father is in me, and I in him," it must possess a profundity of meaning, which Socinians would do well to seek after, so that "haply they might find," before they enter on that world, where Truth, now resisted, will flash on their minds, not (it is to be feared) with transporting joy, but with unutterable, and unavailing sorrow, and self-accusation!

15. (*The Woman with an issue of blood.* Luke viii. 43—48.) To those who calmly consider this narrative, the Divinity of Christ must appear conspicuous. On our Saviour inquiring "Who touched me?" well might his disciples reply, "Master, the multitude throng thee, and press

three, and savest thou. Who touched me?" He who knew all thoughts, and motives, replied, "Some one hath touched me, for I perceive *virtue is gone out of me.*" The woman trembled at being detected, but Christ commended her faith, and left this fresh proof of his *second*, and *Divine Nature* on permanent record.

16. (*Christ allaying the Storm.* Luke viii. 22—25.)

Here is a demonstrable evidence of the Divinity of Christ, and the recognition of that Divinity by his Apostles. Christ sleeps in the midst of a storm that threatened instant death. The disciples awake him, and exclaim, "Master, [without thine aid] we perish." Christ calmly leaves his pillow, and, with super-human dignity, "rebukes the wind, and the raging of the waters, and they ceased, and there was a calm." Now, turning to his disciples, he said, "Where is your faith?" Is it possible to associate such an action with "a mere man!" Who ever thought of applying for protection to a *passenger*, when, in a storm, the ship was sinking? What "mere man," ever, with a word calmed the tempest, and then expressed his Omnipotent Power, not by affirmation, but indirectly, by the impressive inquiry, "Where is your faith?" equivalent to his saying, You *could* not sink, when with *him* whom the winds and the waves obey.

The highest dignity which Socinians assign to Christ, is that of his being a *Prophet*, like another Samuel; but the Saviour assumes an elevation infinitely above that of a Prophet; for, after upbraiding the Cities of Judah, for beholding his mighty works, with hearts still hardened, he says, "Wherefore, behold I send unto you Prophets, and Wise men, and Scribes, and some of them ye shall kill and crucify, &c." "A mere man" send *Prophets* on the earth! "The Son of Joseph and Mary," a "frail mortal," "a peccable child of Adam" send Prophets, and Wise Men, to instruct, in Divine knowledge, the ignorant, and those "out of the way!" The Son of God, alone, as one with the Father, might send *Prophets* to the earth; but for "a mere man," to profess to send *Prophets*, is an absolute absurdity. Socinians even estimate Jesus Christ lower than Jesus Christ estimated John the Baptist. The Saviour pronounced him to be "more than a Prophet;" whereas they pronounce Christ to have been *merely* a Prophet. He who was "more

than a Prophet" regarded our Lord very differently from Socinians, by declaring of him, "The latchet of whose shoes I am not worthy to stoop down and unloose." Mark i. 7.

17. "*I give unto them eternal life.*" John x. 28.

This is one of the many declarations of Jesus Christ, which places him at an infinite distance from all that is merely human. A body "was prepared" for him for the suffering of death, that essential preliminary to his becoming the "Life of the world;" but here his inherent greatness breaks forth. "My sheep," he said, hear my voice, and I know them, and they follow me, and I give unto them Eternal Life. "A mere man" usurp the prerogatives of Deity! The "Son of Joseph and Mary," sit on this dictatorial pinnacle, and become the dispenser, to whom he would, of Eternal Life! Socinians may persist in denying the Lord that bought them; they may do despite to the spirit of his grace; and attempt, so far as in them lies, to reduce to their own level, him who is King of kings, and Lord of lords; but he to whom all power is given in heaven and earth, will have them in derision. He who could give to his friends "Eternal Life," possesses the equal power of inflicting on his impenitent adversaries, "Eternal Death!"—those who harden their hearts, and, as the only means of escape, will not "kiss the Son lest they perish by the way!"

18. How can such expressions as the following accord, either with humility, or "simple manhood."

"*I came not to judge the world, but to save the world.*" John xii. 47.

- "*Ye believe in God, believe also in me.*" John xiv. 1.

To the sober mind, for "a mere man" to arrogate equality with the Almighty Father, must appear monstrous. "Ye believe in God, believe also in *me*!" And must there not arise, a shrinking of the spirit, at "a simple child of Adam" affirming, that he came "to save the world?" The Trinitarian consistently believes that Christ, the "beloved" Son of God, truly came to save a lapsed and lost world. The believer in the Divinity of Christ, can acquit his Saviour of all undue elevation, in thus associating himself with God; but the Socinian is bound to regard with abhorrence this matchless assumption of one whom he regards as "a mere man."

19. "*He that believeth on me, the works that I do shall he do also.*" John xiv. 12.

There must be an extensive meaning in these words, and the conclusions to be derived from them, deserve the deepest consideration. The works here referred to, were the miracles of Christ. Can the Socinian believe that "a mere man," could not only effect the most stupendous miracles, but engage to confer the same power *on others*? Christ's miracles are undeniable,* and it is equally true, that he enabled his Disciples to perform the same, or "greater" works. The Socinian strangely believes that this communication of miraculous gifts was quite compatible with "humanity." The Christian, on the contrary, believes that the disciples received out of Christ's fulness, in whom dwelt "all the fulness of the Godhead bodily." Col. ii. 9.

20. "*I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye might be also.*" John xiv. 2.

The Socinian, whatever his professions, cannot consistently believe these words. Christ is here anticipating his speedy death, and declares the purport of his departure hence. It was, to prepare a place for his followers. Let the considerate mind revolve on this fact. "Go, to prepare a place for his disciples." The "mere man," when he quits this world, goes to the place appointed for all living. But Christ cannot be this "mere man," for he does not go to the place appointed for all living. He survives the extinction of his assumed and temporary animal nature, and goes to provide, in his own power and person, glorious mansions for the reception of those he loves. All this is superhuman. But to augment the wonder, he declares, he will come again. For what purpose? to receive them (at death) to himself. *Christ* will receive them. He does not say, to introduce you to my Father's presence, but knowing that "he and his Father were one," he simply says, that where I am, there ye might be also."

* The evidence of our Saviour's mission from Heaven is so great, in the multitude of Miracles he did before all sorts of people, that what he delivered cannot but be considered as the Oracles of God, an unquestionable verity: for the Miracles he did were so ordered by the Divine Providence and Wisdom, that they never were, nor could be denied by any of the enemies or opposers of Christianity." *Locke.*

21. "*Whatsoever ye shall ask, in my name, that will I do.*"
John xiv. 13.

The language of Christ, here, surpasses all that can be deemed compatible with "mere humanity." The Spirit of Christ would restrain them from asking "amiss;" and he declares, and without reference to power greater than his own, that whatsoever they ask, "that will I do." This is utterly inconsistent with Christ being, "a mere man."

22. "*Because I live ye shall live also.*" John xiv. 19.

This is the voice of sovereign authority. A mere descendant of Adam could never utter such words. They first assume his own eternal existence, and then affirm, not that they *will* have conceded to them, a life, enduring as his own, which their Almighty Father might grant, but, with an independence which marks his Divine Nature, he declares, that, as he himself lives, so they *shall* live also. If Socinians can reconcile this with their system, that system is invincible to argument.

23. "*Without me, ye can do nothing.*" John xv. 5.

Christians understand these words. Socinians do not. "A peccable man," affirm that other peccable men could do nothing without his assistance! He who had power to lay down his life, and to take it again: who could walk on the sea, as on dry land, and detect the thoughts of the heart: who forsook Peter, and he fell; who sustained Stephen, and he triumphed: who inspired the repentant Peter in Jerusalem, and the courageous Paul at Athens, however questioned by Socinians, *he* might cheer his desponding followers, and consistently affirm, "Without me ye can do nothing."

24. "*The Spirit of Truth which proceedeth from the Father, he shall testify of me.*" John xv. 26.

The Holy Spirit, the Spirit of Truth, proceeding from the Father, *has* testified of Christ, in all ages, and will to the end of time. Christians believe this testimony.

25. "*Thou hast given him power over all flesh.*" John xvii. 2.

Here we enter on a theme, which imagination dimly shadows forth. The proud will attempt to pierce the veil, and dogmatically decide on points the most inscrutable. The Scriptures, our only guide, clearly enforce the great doctrine of One God; but those same Scriptures

make known to us, God's - Well-beloved Son," who is in, and from the bosom of his Father; and also a Sanctifying Spirit, the Spirit of Truth, derived from the Father, and sent by the Son, to sustain his Church upon earth; so that in man's imperfect language, as the nearest approximation to truth, not in this sublunary state to be clearly apprehended, the Christian Church, in all ages, has assigned three Persons to that One God. The doctrine is mysterious, but no other solution can be given to the statements and language of the Divine Records. Any other explication confuses and falsifies the whole current of Scripture. "If there are difficulties to be surmounted by the Trinitarian, such as teach humility, from the conscious incompetence of the limited faculties of man to comprehend 'the deep things of God;' insurmountable impediments confound the Socinian, who is opposed by every page of the Bible." It has been well remarked, "The distinction between Christ, or the Word, as essentially God, and Christ as God-Man Mediator is highly important in the solution of many difficulties."

"*Thou hast given him power over all flesh.*" Here God appears as the fountain of Deity, and he has transferred to his Son universal dominion over the whole human race. All power delivered to "a mere man, not over a family, a tribe, a district, but over *"all flesh!"* Not even confined to one generation, or age, but extending to all generations, and all ages! Did the greatest of God's prophets ever possess a power over *one man*? but "*all flesh*" are subject to Christ. John the Baptist, who was "more than a Prophet," warned multitudes, but he was without "power." Does the Socinian attempt to realize the strange faith he avows? Can he conceive of the "mere Son of Joseph and Mary" exercising a "power over all flesh?" "A mere man," such as he believes Christ to have been, rising to infinitude above his fellows! Standing aloof from his kind, and whilst retaining the form of man, exercising the power of God! Difficulties are to be overcome on one side, but miracles on the other.

26. "*All things that the Father hath are mine.*" John xvi. 15. Is it possible that Socinians can believe these words? "A mere man" possess all the Things of the Almighty!

even all things, whatsoever the Eternal himself hath ; his Immensity, his Omniscience, his Omnipotence, and all the other attributes of Deity ! Let Socinians, without subterfuge, or evasion, honestly say with their mouth, what they believe in their heart, that they do not credit the words of Christ. Whilst they regard him, as a mere and peccable man, it is impossible that they should.

The searcher after truth, would do well to consider, that the Apostles, with becoming reverence for that Being, to whom alone homage is due, in the midst of their miraculous displays, trembled at the thought of receiving *worship* ; so that when Cornelius, on approaching Peter, fell down at his feet and worshipped him, Peter addressed to him this dignified rebuke. "Stand up : I also am a man." And when also Paul restored the Cripple at Lystra, the beholders, in the excess of their astonishment, lifted up their voice, saying, "The gods are come down to us in the likeness of men ; and the priest of Jupiter brought garlands, and would have offered sacrifice to Paul and Barnabas : the Apostles" however, "rent their clothes, and ran in among the people, saying, Sirs, why do ye these things ? We also are men of like passions with you."

In opposition to all this commendable feeling, could Jesus Christ, in any justifiable way, have laid claim to *loveliness*, if, "being merely a man," he allowed himself, without any expression of dissent, so often to be *worshipped* ? The leper *worshipped* him. The ruler *worshipped* him. The woman of Canaan came and *worshipped* him. Matt. xv. 25. The possessed man also, when he saw Jesus afar off, ran, and *worshipped* him. Mark v. 6. And the man restored to sight who was born blind, said, "Lord, I believe. And he *worshipped* him." John ix. 38.

Socinians attempt to repel this argument, by affirming that the worship, here, and at all times, showed to Christ, meant only "outward respect." That it was ironical respect in the Soldiers, cannot be doubted, when they bowed the knee, and "*worshipped* him ;" but is there no distinction between this contemptuous deference, and the homage paid to our Lord, in the instances cited ; and also, when walking on the sea, and rescuing Peter as he sank, he entered the ship, "and they that were in

the ship came and *worshipped* him, saying, Of a truth, thou art the Son of God?" Matt. xiv. 33. Was it "the common form of respect, when the women at the sepulchre, on beholding the risen Saviour, under an ecstasy of joy, with prostrate adoration, "held him by the feet, and *worshipped* him?" Matt. xxviii. 9. From these examples, the Socinian should consider, whether Christ could have enjoined his disciples to imitate his *loveliness*, when, if merely the "Son of Joseph and Mary," (whatever his endowments) he violated the express injunction of Jehovah, in receiving that *worship* which was due alone to God.

It is believed to be neither *illiberal*, nor a breach of *charity*, (phrases often misapplied) but the expression, without circumlocution, of a plain fact, that Socinians, in declaring Christ to be "*a mere man*," must necessarily be esteemed, in the true sense of the word, Unbelievers. If their self-deception should be real, and their Almighty Judge should so regard them, (it is uttered with unspeakable concern) in denying as they do, *that* which Christ affirmed of himself, and that which his Disciples affirmed of him; rejecting alike his Divinity, and his Veracity; as it respects his kingdom, they can expect, "no part or lot in the matter," and, consequently, cannot be regarded as the Followers of Christ, for whom alone his "mansions" are prepared! They are not entering, with the "Good Shepherd," at the door of the fold, but are vainly attempting to climb up some other way.

Leaving the arguments advanced, in the preceding essay, to the calm reflection of Socinians; (and, especially, to those less confirmed in error; the Novitiates, who are approaching, perhaps unawares, and unmindful of the consequences, the verge of the Socinian Gulf)—an Extract is here subjoined, exhibiting the views of Christianity entertained by the pious, and philosophical BISHOP BUTLER.

"Christianity is a scheme quite beyond our comprehension. The moral government of God is exercised by gradually conducting things so, in the course of his providence, that every one at length, and upon the whole, shall receive according to his deserts; and that neither fraud nor violence, but truth and right shall finally prevail. Christianity is a particular scheme under this general plan of providence, consisting of various parts, and a mysterious economy, which has been carrying on from the

time the world came into its present wretched state, and is still carrying on for its recovery by a *Divine Person*, the Messiah, "who is to gather together in one the children of God that are scattered abroad," John xi. 52. and establish "an everlasting kingdom, wherein dwelleth righteousness." 2 Pet. iii. 13. After various dispensations, looking forward and preparatory to this final salvation, "In the fulness of time," when Infinite Wisdom thought fit, he, "being in the form of God, made himself of no reputation, and took upon him the form of a Servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name : that at the name of Jesus every knee should bow, of things in heaven, and things in the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 7.

"Parts likewise of this economy are the miraculous mission of the Holy Ghost, and his ordinary assistance given to good men, and the invisible government which Christ at present exercises over his Church. The legal sacrifices were allusions to the great and final *Atonement* to be made *by the blood of Christ*. Can any thing be more express and determinate than the following passage ; 'It is not possible that the blood of bulls and of goats should take away sin. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. Lo, I come to do thy will, O God. By which we are sanctified through the offering of the body of Jesus Christ once for all.' Heb. x. 4. And to add one passage more of the like kind—'Christ was once offered *to bear the sins of many* ; and unto them that look for him shall he appear the second time without sin unto salvation.' Heb. ix. 28. Nor do the inspired writers at all confine themselves to this manner of speaking concerning the satisfaction of Christ, but declare an efficacy in what *he did and suffered for us*, additional to, and beyond mere instruction and example."

CHRIST THE FINAL JUDGE.

THOUGH the stations occupied by Socinians and Trinitarians, for the most part, are wide as the poles, yet, on one particular ground, they both amicably meet. They both believe that our Saviour, Jesus Christ, will preside as Sovereign Judge, in the Last Great Day.

But how a Socinian can admit that one whom he regards as "a mere man," should become the Judge of the whole earth, is inexplicable! The following are the declarations of Christ and his Apostles; which are presented in a connected form, to show the importance, and strength of the doctrine.

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, and the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." &c. Matt. xxv. 31.

"The Father judgeth no man, but hath committed all judgment to the Son." John v. 22. 24.

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." John v. 25.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 28.

"The Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." Matt. xvi. 27.

"When the Son of Man shall sit on the throne of his glory." Matt. xix. 28.

"Whosoever shall be ashamed of me, and of my words, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark viii. 38.

"Whoever shall confess me before men, him shall the Son of Man also confess before the angels of God." Luke xii. 8.

"And to stand before the Son of Man." Luke xxi. 36.

"For we must all appear before the judgment-seat of Christ, that every one may receive of the things done in the body." 2 Cor. v. 10.

"For we shall all stand before the judgment-seat of Christ." Rom. xiv. 10.

"For then how shall God judge the world." Rom. iii. 6.

"Judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God." 1 Cor. iv. 5.

"And to wait for his Son from heaven." 1 Thess. i. 10.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God." 1 Thess. iv. 16.

"Be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 23.

"At the coming of our Lord Jesus Christ, with all his saints." 1 Thess. iii. 13.

"Be patient therefore brethren unto the coming of the Lord." James v. 7.

"When the chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away." 1 Pet. v. 4.

"When the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. i. 7.

"Enoch, the seventh from Adam, prophesied, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all." Jude 14.

"I saw the dead, small and great, stand before God; and the books were opened." Rev. xx. 12.

"I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them." Rev. xx. 11.

"We look for the Saviour, the Lord Jesus Christ, who shall change our vile bodies." Phil. iii. 20.

After these numerous, and express declarations, no even nominal Christian can question, who it is before whom mankind will finally appear. But does the Socinian duly consider the super-human qualities that *must* pertain to the Judge of "Quick and Dead?" Mr. Belsham seems appalled at the thought, while admitting the fact, and speaks of the "difficulty" attending the subject; and, on his principles, such indeed it is. The "Son of Joseph and Mary," come on the clouds of heaven, with a resplendent panoply of Celestial Beings; with the voice of the Archangel, and the Trump of God! A man, judge his fellow men, and assign to them their eternal condition! (One, deemed by the whole body of Socinians as "*peccable!*") This "*peccable Child of Humanity*" become the grand arbiter of Eternal Life, and Death! The Heir of Frailty, (as he is deemed to be, by Socinians) sit on the Circle of the Heavens, and Earth and Sea, at his mandate, deliver up their Dead, and before him come to Judgment! He, "a mere man," that once expired on Calvary, summon to his Tribunal Bar, all the generations of earth; in that moment, hanging on his words, and dependent on his will, for their eternal condition!

But all this is the mere appendage; the superficial aspect of an unutterable profound! He who wears the Diadem on this last Great Day, must be able to penetrate all hearts; behold all circumstances of aggravation, or palliation, and that, not like earthly tribunals, where guilt or innocence is often determined by the preponderance of conflicting evidence; but he must infallibly *know*, and his immaculate decisions of justice must carry conviction to every heart. The Judge, at this season of joy to some, and tribulation to others, must not *presume*, but clearly discern the force of every temptation; the subdivisions of guilt; the genuineness of contrition; the inveteracy of the obdurate; and, (piercing the veil of the hypocrite,) descry the hollow semblances that imposed so often on human admiration. Can aught but Deity concentrate in itself, such illimitable knowledge, and such transcendent powers?

The imagination that merely glances at the thought, that "a Child of Adam" can be thus elevated above his natural compeers, feels an instinctive conflict, that rises in rebellion against the promulgation of such a fable! and yet the Socinian, whose spirit is so tenderly alive to the credulous; who is so often blind where others see, and who deems no crime in the intellectual

branch of morals, equal to a deduction from insufficient premises ; this tenacious worshipper of reason ; this fastidious disputant, and pertinacious analyzer of sublimated truth, can spontaneously concede to "a mere man," The Throne of Judgment, to occupy which, for one moment, would exceed the competency of all the Hierarchies of Heaven !

Socinians, in conceding to Christ, the office which the Scriptures so clearly assign to him, that of Judge alone in the Great Day of account, unintentionally *subvert their whole system* ! Light and darkness are not more irreconcilable, than the indispensable qualities of the Final Judge, with not only the most exalted condition of humanity, but of any *Created Nature*.

There are seasons when ungracious truths must be uttered ; a speaking out, a firmness manifested, commensurate with the extreme demand : and when, as at this time, strenuous efforts are made to undermine all that is venerable and sacred in Religion, the advocates of Truth are imperatively required to declare, The false and fawning adulation which Socinians bestow on the moral qualities of the Saviour, disgusts from its hollowness, while it nauseates by its incongruity. How can *they* extol the excellencies of him, whose words they deny, and whose pretensions they invalidate ? They first declare Jesus Christ to be "a mere man," and then, inconsistently, exalt their "Son of Joseph and Mary," into an Almighty Judge, on whose fiat, all human destinies are to depend ! Such contrarieties, to reflecting minds, furnish their own antidote. However Socinians may writhe under the inflictions of spiritual excommunication *by the whole Christian world*, it is the penalty due to the monstrous heresies they have advocated ; and in consequence of which, according to all dispassionate biblical estimation, they *are* not, they cannot be identified with the Friends of the Redeemer, nor the Household of Faith ! Socinians are reduced to the alternative of admitting, or denying, the truth of our Saviour's words, when he affirmed his pre-existence, and his participation in the Divine Nature and Honours. If they admit, they are not Socinians ; if they deny, they are Infidels, with this distinction, that their candour is less, and their creed far more inconsistent than the class to which they virtually belong.

Happily for the cause of Truth, the admission by Socinians, that Christ will be our Final Judge, is the mill-stone which will progressively drown their unhallowed system in the depths of the sea. While they sanction this doctrine as an integral part of their faith, they upturn their whole surreptitious edifice. Here

Trinitarians plant their foot as on an immovable rock. The point conceded carries with it a stupendous train of consequences. Socinians, in assigning the Throne of Judgment to Christ, subscribe (if he be "a mere man") to a physical impossibility. It might with more justice be affirmed, that a brute could direct an army, or calculate an eclipse, than, that a mere descendant of Adam could judge the secrets of all hearts, and become the grand adjudicator of the final condition of man. Had the fact been less distinctly declared in Scripture, and with fewer iterations, Socinians would doubtless have taxed their invention, and shown by their own "incontestable evidence," that what we interpreted literally, was all "figure and oriental allegory;" but the solemn fact having been exhibited in every possible form, it admitted neither of subterfuge nor evasion; and therefore they were reluctantly compelled to ascribe to one whom they regarded as "a mere human being," the occupancy of the Judgment Seat, and, in the fullest sense, to transfer to *a human tribunal* those essential qualities which can pertain alone to Deity! It must be repeated, the advocates of the "simple manhood of Christ" ascribe endowments to him, as the Universal Judge, absolutely incompatible with humanity; so that in affirming Christ to have been "the mere Son of Joseph and Mary," they endue a frail human being with all the incommunicable attributes of the Supreme!

It might have been thought that this dilemma (and "difficulty" indeed) would have alarmed Socinians, and have prompted them to reconsider the foundation of sand on which they build for eternity. That they have been startled at the absurdities necessarily arising out of their system, is evident by their own admissions, and the efforts they have made to explain away the extreme features of the case. In the casual absence of prejudice, when a vigorous understanding was allowed its fair exercise, Mr. Belsham thus reasons on the subject.

—"From these declarations, it is concluded that Jesus is "appointed to appear in person to raise the dead, to Judge the "world, and to award to every individual of the human race, "his final sentence of reward or punishment. This is an office "of such transcendent dignity and importance, and requires "powers so far superior to any thing we can conceive to belong "to a mere human being, however *meritorious* and exalted, that "to many it appears utterly incredible, that such an office should "be assigned to one who was himself at one time a *peccable* "and fallible man, and as such, liable to appear at the tribunal

"of eternal justice. The righteous Judge of the whole earth, the unerring arbiter of the destinies of all the innumerable generations of mankind, must surely be a person of rank far superior to any who shall then be summoned to his tribunal. This argument has appeared so forcible to some persons of much learning and reflection, that this consideration alone has prevented them from acceding to the Unitarian *hypothesis*, though they have acknowledged that particular texts might admit of a satisfactory explanation upon Unitarian principles. That this is a great *difficulty* cannot be denied; but *possibly* it may be *alleviated* by attention to the following considerations."

The word "*alleviated*" is full of meaning. It shows an uneasy sensation; a suspicion that violence may have been done to Truth; a secret misgiving that the position occupied was not quite tenable. And can this excite wonder? Is it possible that the belief of "a mere man" occupying such a station, should be received into any mind, without its occasioning throes, and conflicts, such as Mr. Belsham evidently experienced? Admiration cannot be withheld from the sage and honest opponents of Mr. Belsham, in his efforts to force on them the *monstrous faith*, that "a mere man" could ever sit in judgment on the whole human race. The idea so outrages common sense, as to require an effort to believe a rational mind could, by admitting it, so far renounce his reason. The men who shrunk from Mr. Belsham's Socinian "*hypothesis*," were wise men; and the arguments advanced even by Mr B. ought to have convinced *himself*, as they will all whose understandings are not shrouded by prejudice. Let the proposition, admitted by Socinians, be realized in all its intensity of meaning, and then it will be seen where *credulity* is pre-eminently to be found. But to consider the point further. All the generations of men, from our Great Progenitor down to the last of mortals: the young, the old; the rich and poor; men of all climes, ages, and conditions: travellers on the broad and narrow road, with their infinite combinations and diversities; and all to be judged and adjudged by—"a fellow mortal!" In this august spectacle, the Socinian admits, in conformity with Scripture, that Christ will appear, with the retinue of angels, and with splendours inconceivable, when, at the Trump that penetrates all Worlds, the dead shall be raised, the books opened, and the irrevocable doom be passed! By, whom? By a "peccable man;" "the son of Joseph and Mary!" Beyond this, mental imbecility cannot go. Socinians

may indeed look out for "alleviating circumstances," but they will never find a solution of the difficulty, except in the Divinity of Christ!

There is not an axiom in morals more unquestionable, than, that, No *Creature* can be the final Judge of *Creatures*. Heap attributes on attributes, till Archangels themselves are forgotten in the distance: the undeviating recollection; the discriminating judgment; the piercing discernment; the inflexible justice; all imaginable qualities conferred by Deity himself, (except the communication of his own nature) would leave an interminable space between the requisites of the Final Judge, and the *Creature*.

This "difficulty," or rather insurmountable objection, seems to have been apprehended also by Mr. Yates, (one of the most candid among Socinians, and who would honour a better cause,) Mr. Y. well knowing that the impediment *must* be removed, or it would fatally obstruct the extension of his creed, attempts to reduce the magnitude of the *evil*, and to show that the qualifications indispensable to the Great Judge, are not *so* stupendous in their nature; but that the office might be adequately sustained by "a mere man!" Like a skilful logician, he narrows the force of his proposition, the more readily to arrive at his conclusion. He compares our world, with all its successive and multitudinous inhabitants, and then contrasts this diminutive speck, with the magnitude of the vast universe! from which he infers, that, the knowledge necessary for judging our world, is a modicum, compared with the knowledge of God: "A portion far less than the wisest parent communicates to his child, when he tells him the sound of the first letters in the alphabet." This is a sophism that could not have satisfied the acute mind of the writer himself. It does not attempt to disprove the illimitable knowledge required to constitute the final Judge of man's whole race, but merely infers that God knows more than would be here required (that is, that God's knowledge is infinite; a truism which none will question). The only reasoning that could benefit Socinians must prove, not by affirmation, but by a sober estimate, that qualities less than infinite, such as a human being might possess, would be quite adequate to judge all other human beings; to comprehend every character, to discern every motive, to perceive the succession and bearing of every thought; to weigh every action, through the *whole stream of Time*; and on the strength of that knowledge, to decree eternal life or death; the banishment from God, or the

permanent felicities of heaven, *to every Child of Adam!* The establishment of this impossible truth alone could have assisted so feeble an argument.

The idea of "a mere man" sitting in Judgment on his fellow-men, is a figment so extravagant, that any human understanding, it might have been thought, must have sustained deterioration before the mere conception could be admitted. Confidence in anticipating future events should at all times be discouraged, but, from the consequences involved in these views, a *prediction* is hazarded, that some future race of Socinians (should the Christian world be still afflicted with their presence) will break the trammels of their predecessors, and stoutly deny that "a mere man;" that is, that Jesus Christ is to be our Judge! It is true, the Scriptures affirm it, but that will be a slight objection. It has been overcome in numerous other instances, and why not in this? It will all be resolved into their favourite "oriental figure and allegory!" and then nothing is stable. All is darkness and uncertainty. Man is cheated of his hope, and Death and Annihilation are our best friends!

It may here be remarked, that, as the Jews of old did not know our adorable Lord, or, "they would not have crucified the Lord of Glory," so Socinians, at this day, are equally blind to his *real character*. The Jews saw the exterior of the man, whom they called "The Galilean," but the Jewel that the casket held, they saw not. They beheld one like themselves, but they weighed not his words; they considered not his actions and attributes; they regarded not his miracles, nor the prophecies all fulfilled in him; so that, with respect to them, the Son of God acted and pleaded in vain. Thus also is it with Socinians. They read of One, who was wearied, and hungered, like themselves; who, in doing good, toiled through the sultry day, and bathed his temples in the dews of night; but they descry not the demonstrable evidences of a concealed and superior nature, that could forgive sins; convert water into wine; restore sight to the blind; make the lame to walk; cure the paralytic; and rebuke fevers. They consider not the faculties of him who could extract money from the fish; fill the despairing fisherman's net; feed the multitude; read the thoughts; analyze the heart; know what was in man; walk on the sea; restrain the ragings of the tempest; and raise the dead! These miraculous exhibitions speak to the reflective mind with the voice of thunder; but, like the Jews of old, Socinians' eyes are blinded, and their hearts hardened, so that "they cannot see with their eyes, nor under-

stand with their hearts, and be converted, that Christ should heal them."

In anticipation of a feeble objection, it is observed, that some Socinian may reply, by citing the words of the Apostle: "God hath appointed a day in which he will judge the world in righteousness, by that *man* whom he hath ordained." Acts xvii. 31. But it is a sufficient answer, that "*man*" here is a *generic* phrase, for which no other word *could* have been substituted. It was essential that our Saviour should have received *some* designation. His superior nature was sufficiently to be inferred from his works, and without derogating from that nature, a reference was here made to his subordinate nature. *Angels* are the only order of beings superior to man, and as it *could* not have been affirmed that the world should be judged "by Angels," no alternative remained, but in distinguishing our blessed Lord, by that title which belonged to him when he assumed our nature, and in that nature died that we might live. The same argument also applies when Christ called himself a Man.

ON MATERIALISM, AND THE IMMORTALITY OF THE SOUL.

INTRODUCTORY to the Scriptural view of this subject, it may be remarked, that, though Religion is not opposed to Philosophy, yet it moves in an element of its own, and refuses subjection to the vain Apothegms of men. The wild theories which have been adopted in all ages, show the fluctuating nature of the human intellect, and which must enhance the value of Inspiration, where alone all essential moral truths are permanently to be found. After the fact has been established, that God has revealed his will, and prescribed limits, beyond which irreverend speculation must not roam, it might be supposed that all who confess the authority of Scripture, would submit to these restrictions, and derive all their principles from so infallible a standard; but such is the obliquity of our minds, that most unauthorized inferences are often deduced from the clearest premises, while the sober interpretation is often superseded by the excursions of an ungovernable imagination.

To adduce one instance of the laxity of grasp with which some men hold a vital truth, and reason upon it; the Bible declares that "Life and immortality are brought to light by the Gospel." This cheering declaration, it might be supposed, every believer in Christianity, would eagerly embrace, as a source of unutterable joy, and preserve the strict limits established by Revelation: but the reverse is the fact. Whilst some professed Christians contract the meaning of this "eternal life," others exceed all reasonable bounds, and, in their wayward fancies, extend the gift of immortality to birds, beasts, fishes, insects, and even animalcula! The former, confidently affirming, that the soul of man is not properly immortal; that the disclosure made by the Gospel has been too largely interpreted; and that the soul is material, or subject, at least, to a suspension of consciousness, or a death-like slumber, extending from the extinction of the

vital spark, till the Day of Judgment; that is, peradventure, for a thousand years, or ages.

The second, and least serious of these errors, may be contravened by one brief remark. The faculties of man, though not *limitless*, are not *limitable*. Who, in contemplating the infant *Newton*, could have recognized "the inventor of fluxions!" But though no bounds are to be set to the intellectual properties of *man*, the clearest limits are assignable to all other classes of beings, both physically and mentally; so that the most persevering inculcation, arising from the established laws of their nature, could never allow them to surmount their inherent impediments. No instruction would enable an oyster to leap like a frog: nor could all the power of tuition, and the aids of association, enable an elephant (the most sagacious of quadrupeds) to comprehend a problem in Euclid. But the advocates of the indestructible principle of life, in its lowest forms, may reply; It is true, the inferior classes of beings, with their existing faculties, appear unconquerably restrained in their capabilities, but the Almighty may superadd to their present capacity, more elevating qualities, so as to raise them in the scale of being. This cannot be denied. But in that case, they would cease to be oysters, frogs, and elephants; becoming rather a *new creation*. To pursue them beyond what they are, is to plunge into interminable darkness.

In reasoning on such subjects, one great source of error arises from our confounding Human capacities with the Divine, or, in applying the same laws to one, which govern the other. *We* find it more easy to construct a simple, than we do a complicated machine, and are solicitous not to waste our materials. But Infinite Power, exuberant in all its productions, knows no restriction. After calling into being a diversity of subordinate creatures, not so much on their own account, as to become aids and auxiliaries to higher orders; that same power can dismiss them to their original nonentity, and, with equal ease, speak into existence other beings, better suited to the new system that demands their aid. To destroy "the beasts that perish," with all inferior classes, involves no injustice. They were insusceptible of *progression*; and they only retire when the purposes are answered that called them into being.

With man it is otherwise. In him an intellectual and immortal spark is lighted up, and to him faculties are entrusted, of indefinite expansion; susceptible of illimitable developments even in *this* world, but reserving their more transcendent manifestations for a *nobler*. What limit can be prescribed to the human

mind, when the acquisitions are remembered of some privileged men, who, in their achievements, and comprehensive surveys, have subjected the elements, and explored the most inaccessible arcana of nature : who in one brief life have originated, and accumulated stores of wisdom, that few are competent even to *estimate*. These privileged beings seem to have surmounted, with a felicitous independence, all the obstructions that subjugate ordinary mortals ; with whom the large subtractions, inseparable from an earthly condition ; the years of immaturity ; the demands of sleep ; food ; recreation ; the disqualifying influences of pain ; wasting care ; *the obtruding visits of the idle* ; with the lassitude induced often by continuous mental exercise ; all these opposing influences, appear, in some happy cases, to have become even favourable stimulants, and to have given a concentration to the faculties, that, like the Petrel, exults and expands most in storm and tumult. If men can attain to such heights, in despite of all impediment, in this comparative moment of time ; what may, or rather will not be their attainments, in an equal, or far more protracted space, when, as *Cudworth* expresses it, "We shall no longer be pressed down, and soporated with the dull steams, "and opiotic vapours of this gross body ; these vile rags of "mortality."

But the grand question remains to be determined. Has man an immortal soul ? The speculations of antiquity testify the deep interest which this question has excited in the loftiest minds. Some have hoped, yet more have despaired ; but, to dissipate this struggling twilight of the mind, Religion appears, and, with all its solemnity, declares, that, Man shall live for ever ! Such a disclosure, it might be supposed, every Christian, at least, would hail, previously trembling between life and death ; but, independently of Socinians, there are occasionally found, men, even estimable, whose minds have received a morbid bias ; who, though cherishing a reverence for Revelation, hesitate in accepting the proffered boon, and appear to delight in inventing reasons why the star of hope should not illuminate their tomb.

The Socinian doctrine of Materialism invests Death with aggravated terrors. The natural dread of dissolution is often surmounted by Christians, who, in contemplating their own imperfections, and the degeneracy of "a world lying in wickedness ;" in reflecting how far short they come of that high standard at which they habitually aim ; in their happiest seasons, derive even pleasure from the prospect of a change of worlds. They feel the shackles imposed on their weary and imprisoned

souls; opposed by such insurmountable obstacles in acquiring knowledge, on many profound and perplexing points; but, assured that all will be elucidated in the state succeeding death, they look forward, undismayed, to their emancipation, and, through their Redeemer, to the employments and felicities of Paradise. All this exhilarating anticipation is founded on a firm belief, that, the instant they quit this world of shadows, their souls will ascend to God, and the spirits of the Just. If confidence be shaken in this reliance, Death indeed becomes the King of Terrors; where all that is animating, vanishes, before the dreary prospect of a state *but one remove from annihilation*. If these hopes were merely the creatures of a teeming imagination, the individual who cherished them would demand our pity; but if, on sober inquiry, they be found sanctioned, and even enforced by Revelation, how ought our hearts to teem with gratitude to the Source of all Good, who has so far removed the sting of death, and opened prospects of such transcendent interest immediately beyond the Grave!

The point to be decided is, whether the Soul, at the death of the Body, becomes so far extinct, as to remain in an unconscious state till the Day of Judgment; or, whether, on the contrary, its existence is to be perpetuated in some unknown region. Arguments have abounded on both sides, but the Bible must decide; and it is believed, that this infallible guide, when duly considered, and fairly interpreted, will establish the gratifying truth, that the Soul, at our dissolution, survives, with increased powers, and becomes the subject of that immortality which God in Christ has freely given us. We search the oldest deeds with untiring patience, if our minds entertain the faintest apprehension that our own interest is involved. Older documents than parchment invite our investigation, in which our present interest is not only concerned, but our Eternal Condition.

Before commencing the consideration of so important a question, it may be assumed, that no man, and especially a Christian, can resist the ardent *desire*, to receive, if possible, satisfactory proof, that, when his bodily presence quits this world, his Spirit, his Soul, his *real Self*, is subject to no mutation; that it enters on a new state of being, and rises above the shackles of humanity. It is difficult to conceive that a rational creature should not receive, joyfully, the least glimmering of hope, that the death of the body does not include, *at least for an indeterminate period*, the death of the soul. Can it be a source of consolation to a man, in bending over the remains of a beloved Parent or Friend,

with whom his affections were identified, and his heart entwined, to entertain the chilling belief, that his soul is become as dead as his body, and such to be, till the heavens are no more ! Can a man contemplate with satisfaction his own decease, under the conviction that his spirit, *that* ethereal emanation from God, just unfolding on earth, of indefinite capacities, and yet, at almost the moment it awakes, and looks around, called to enter darkness, and to combat with more than the shadow of death ? Can such a man shrink from the consolatory whisper, that, in the most essential sense, he will not die ? that his consciousness will be continued, and his intercourse with those he once loved be renewed, under auspices unutterably more favourable than could pertain to these brief and fluctuating scenes ? It may confidently be affirmed, that a heart endued with human feelings, without any cold reasoning on the subject, would spontaneously rejoice, if stability could be given to a hope, rising into an assurance, of so exhilarating a truth ; which dissipates the gloom of the sepulchre, and instructs man that his Immortality *is begun*.

Preliminary to the Scriptural view of the subject, it may additionally be remarked, that the Almighty has evidenced his Infinite Wisdom, in revealing, clearly, as to the fact, the continued consciousness of the Soul, but in withholding all attractive explanations. The absolute necessity of this restrained disclosure will appear, if it be considered, what the consequences would have been, if a fuller and more vivid description had been given of the *intermediate condition*. Let it be supposed that this felicitous state had been clearly and circumstantially revealed, without any modifying adjuncts ; that there shall be no more separation from those we love ; no more pain, or death ; no absence from our glorified Saviour ; with an assimilation in kind, if not in degree, to all his moral perfections. If this entrancing display of happiness had been revealed to every disciple of Christ, not in the negative terms of " Eye hath not seen, nor ear heard, nor heart conceived," but in the full blaze of positive and animated description, what would have been the inevitable consequence ? Would the Good Man, with equal resignation to the Divine Will, endure his load of care, and crushing anxieties, through his threescore years and ten ? In sustaining his burden, would he be equally acquiescent, with an heritage so grand in reversion, and separated alone by the momentary passage through the dark valley ? To restrain his earnest longings, his eager grasp, and impatient aspirations, Omnipotence has implanted deep in the human heart, an instinctive dread of death, and,

as an additional barrier to premature possession, has wisely shrouded in salutary mists, those near, though death-separating splendours, which, if revealed in unmitigated radiance, would so overpower the faculties, that life and all its realities, its exactions of duty, and justifiable pursuits, would be regarded as chaff, in anticipation of the heavenly kingdom, and the crown that fadeth not away. But, perhaps, the chief reason why a clearer demonstration of future joys has been withheld, may have been, "for the trial and triumph of faith."

1. The first Scriptural proof that the Soul of man survives the dissolution of his Body, will be made to result from the words of Christ to the Dying Thief. "*Verily, I say unto thee, To-day shalt thou be with me in paradise.*" Luke xxiii. 43. From these impressive words it is inferred, that before the close of the day, his emancipated spirit would be with Christ, in a state of felicity. So obvious is this inference, that a distinguished advocate of the Material system, has confessed, "If this were the only text in all the scriptures on the subject, we may readily allow, that such is the interpretation that would be put upon it." Happily for the cause of truth and human consolation, this is not the only text, but one of many, that breathe a similar spirit, and which pervade the whole of the New Testament. No authority can be higher, no expression clearer, and no circumstance more suited to elicit the pure fact, than these emphatic words of our Saviour; the announcement of which must have conveyed unutterable joy to the heart of the penitent Malefactor, which was *his* charter for heaven; and it is equally calculated, (in the establishment of a solemn principle) to administer consolation to us.

These words of Christ, from their unequivocal distinctness, might be understood to challenge the utmost skill of perverse interpretation. The attempt, however, has been made, arising from *necessity*; since these expressions, if admitted in their natural and obvious sense, would subvert Materialism, root and branch. In the desperate effort to ward off and neutralize words so intractable, Socinians have invented two explications, trusting to the success of one, if the other failed; but they are both, separately and in conjunction, equally extravagant and absurd.

The first ascribes to the blessed Saviour a concealed and deceptive meaning, by which the trembling Thief was encouraged to rely on a false foundation. In his expiring agonies, he hung on his Redeemer's words of mercy, and hailed as his only sus-

taining hope, the announcement of his speedy entrance into paradise; but this expectation, we are told, was wholly a delusion! These rigid expounders of Scripture, affirm, Christ meant, not *that day*, but *the Day of Judgment!* so that the occult and subtile meaning was, that he should partake of the promised joy, after his Soul had been sleeping, perchance, for thousands of ages: but still they say, "Christ would verify his words to the sensations of the Thief, who, closing his eyes on this world, would open them, without any conscious lapse of time, at the grand day of account, and so find himself in paradise." This reasoning is as inconclusive as it is casuistic, and will shrink before a close examination.

It is ordained, for the effectual support of truth, that Error, however buttressed, always leaves some assailable point. No rational mind can deny that our Saviour meant, on this occasion, to confer on the penitent Thief some *especial* privilege. The Saviour of the world was expiring on the cross. His Disciples had fled. A scoffing multitude derided; and the day that opened so fair, appeared to his scattered Followers, as now closing in rayless night; and yet, in this season of hopelessness and desertion, a malefactor, awakened at the eleventh hour to penitence and to God, could earnestly say, "Lord, remember me when thou comest into thy kingdom!" Such triumphant and exclusive faith, merited, in one sense, a reward, and a reward is found. "Verily, I say unto thee, To-day shalt thou be with me in paradise." This promise, given under such circumstances, must have included some marked, and *peculiar benefit*; but on the Socinian interpretation, although the confidence was excited, no *especial* privilege was conferred. The Thief, it is true, would find himself among the blessed, perhaps, at some immensely distant period, but in this blessing there would be nothing individual and peculiar. He would partake of the promised joy, not the earlier for the promise, but in a common participation, and in precisely the same moment with every converted man, to the end of time, who, at his dissolution, could say, in faith, "Lord Jesus, receive my spirit!"

The second Socinian expedient for counteracting the sense usually connected with the words of Christ to the Thief, is almost more repugnant to sober sense than the first. It is by transferring the comma from the word "*thee*," to "*day*," so that the promise would stand thus, in its fresh punctuation: "I say unto thee to day, Thou shalt be with me in paradise;" being, as to time, indefinite. It must have been a desperate extremity

which could revert to so flimsy an argument; for the same objection that applies to the first hypothesis, extends equally to this, with one additional, and strong adverse argument. The words, "to-day," in their new position, are mere *expletives*. The sentence would admit of a restrictive clause, in the *past*, or the *future* tense, but the *present*, rejects it as superfluous. It might be said, "*To-morrow*, thou shalt be with me," or, "Thou wast with me *yesterday*," but in the *present* tense, the limitation is superfluous, from adding nothing to the meaning. "*I say* unto thee," implies the present time; and therefore the additional words "To-day," merely encumber the sentence, and serve no other purpose, than clearly to show the prodigious difficulties Socinians encounter, when they maintain their system, by *forcing* a meaning on words which is equally rejected by correct taste, and sound argument.

So much stress has been laid on the two explications here refuted, that one or two additional remarks may be allowed. How clear is the meaning of these consolatory words of our Lord, when reverence for scripture is combined with uncontaminated sense, which often finds on the surface, what more subtle expounders dive for, and at last grasp the shadow for the substance. In the soberest judgment, the "paradise" promised to the penitent Thief, must have been some one place, in the vast dominion of God, where Jesus Christ was to be, in the high spiritual sense, on the very day in which he suffered; and where he promised the Thief should be. It could not have been Heaven, in the loftiest sense, for thither our Lord ascended not, till after his forty days were accomplished; consequently he was not in heaven on the day of his crucifixion, and where he was not, the Thief could not be. It could not have been a place of torment, for to such a place, the term "paradise" would be inapplicable. A promise given under such peculiar circumstances, must have involved a positive condition of happiness, as well as some region of felicity; and where could this have been, but where the faithful and favoured of God, in an *Intermediate State*, are admitted to the presence of Christ, and partake of those inexhaustible springs of joy which are appointed to cheer them, till the Trump of the Archangel shall call to judgment the sleeping dust of men? The Sceptic may exclaim, Where is this place? The answer is, That which is not revealed, cannot be known. But the goodness of God is equal to his power; and when the Chrysalis can describe the Insect's flight, to which it is advancing, we may conceive of, and tell the happy region,

where all who love Christ, and are loved by him, will infallibly be found, and form one blessed confraternity.

2. The second text which will be adduced, are the words of our Saviour : "*Fear not them which kill the body, but are not able to kill the soul.*" Matt. x. 28. Can the candid mind hesitate in admitting, that a clear distinction is here established between the death of the Soul, and the death of the Body ; showing, that at the very time the Body dies, the Soul, in some unknown and conscious condition, survives ?

3. The third illustration of the continued consciousness of the Soul, after death, is offered in the Parable of Dives and Lazarus. This portion of Scripture is so adverse to Materialists, if allowed to retain its natural signification, that extraordinary pains have been taken to pervert its meaning ; but the opposition is weak in authority, and abject in argument. The strongest objection that has been urged, is, that it is a Parable, and therefore inadequate to the support of Truth. But a Parable must be true to nature, or it could convey no instruction. It is admitted that the representation is not strictly a fact, but it is sufficiently so, in being founded in truth, as to the leading idea inculcated. Is it to be supposed that our Saviour would exhibit a scene wholly unsubstantial, and represent the Soul, both of a good, and a bad man, as surviving the death of the Body, when those Souls were as insensible as the clod, and ordained to be separated from all pleasurable, or painful sensations, till the consummation of all things ? After considering the impressive narrative, an impartial judgment may be formed.

"*There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day ; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table ; moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried ; and in hell he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom,*" &c. Luke xvi. 19—31.

Here a future state of consciousness is clearly inculcated. The good man feels his happiness ; the bad man endures his suffering : both know and are known. Both also retain their memories, and human sympathies, and are deeply sensible of the change in their condition. Here are Angels, as ministering spirits, waiting to convey the emancipated soul to the regions of

the happy ; and here is Abraham, the father of the faithful, emblematically offering an asylum for all the righteous. Is it possible that any heart, capable of forming sober deductions, can believe, not only that all this was unreal, but that it enforced *direct errors* ? Can any mind, not violently opposing its convictions, believe that this whole scene is illusive ? that the Soul of Abraham was dead as his Body, in the Cave of Machpelah, that Lazarus (and all like Lazarus) exults not now, in the fruits of his faith ; and that Dives (with the whole race of sensualists) will cherish no pang of remorse, while the sun and moon endure ?

4. *"A little while, and ye shall not see me : and again a little while, and ye shall see me, because I go to the Father."* John xvi. 16.

He who said, "Father, I will that those whom thou hast given me, be with me where I am, that they may behold his glory," implied, by the above words, first, his removal from this earth, by his crucifixion, when they would not see him, but as he was going to the Father, and they were to be where their Lord was ; so, secondly, in a little while, that is, at their death, they should join him again, and thus behold his glory. This passage clearly implies the continued life of the Soul.

5. Our Saviour, in the immediate prospect of his departure, when the hearts of his disciples were sad, and their prospects confused and desperate, in the tenderest sympathy thus spake to them ; *"Let not your heart be troubled, you believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."* John xiv. 1—3.

These striking words harmonize with, and unitedly confirm the doctrine of the soul's continued consciousness. Our Saviour knew that he was about to be crucified. He saw anxiety written on the countenances, and perceived despondency corroding the hearts of his disciples, when thus he soothed their anguish ; "I will not leave you comfortless. I will come to you. Yet a little while and the world seeth me no more : but ye see me. **"BECAUSE I LIVE, YE SHALL LIVE ALSO."** Our Saviour had distinctly said, that his life would ere long be offered up on the cross ; adding ; "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." "After three days, I will rise again." He

had further said, "Lo, I am with you alway, even to the end of 'the world.'" If all these expressions be considered, they must appear confirmatory of the permanently sentient state of the soul. Our Saviour *was* crucified. He *did* arise the third day. He *did* manifest himself to his disciples on many especial occasions. He *was* with them to the end of their days, and promised so to be to the end of time. His own existence being firm as the Throne of Heaven, he had said, "Because I live, ye shall live also." Can it be admitted for a moment, that our Divine, and Compassionate, and Self-existent Lord, would be with, console, and guide, his faithful, suffering disciples, down to the end of life, each confirming the testimony he bore, with his blood; and that he would then desert them; and while the Soul of Lazarus was carried by the Angels into Abraham's bosom, that he would leave *their* Souls to all but perpetual forgetfulness? The supposition is monstrous and revolting. He that said, "I will come again, and receive you unto myself," could never leave his friends, and faithful followers in the arms of death! He could never, while at the right hand of his Father, forget those who so faithfully attended him in the days of his humiliation: he could never pledge his own life as security for the lives of his Apostles, and then regardlessly consign them, soul and body, to the dark regions of forgetfulness. It is calumnious to our sympathizing Lord, who could not desert the companions of his toil, the supporters of his doctrine, the Martyrs of his cause! He forgot not the fidelity of their adherence; their perpetual travail, and labour of love; and, while possessing all power in heaven and earth, left not the beloved disciple, who, at the last supper leaned on his bosom, and all his other friends, who did "whatsoever he commanded," to the deep, dark, silence of the Grave!

The Materialist will answer, "Though the Souls of the Apostles might sleep for hundreds, or thousands of ages, yet, when they were aroused, at the blast of the Last Trump, they would be unconscious of the intervening time, which would dwindle down to a moment, and thus their happiness would, in reality, be immediately consequent on their death." This is the flimsy reasoning that has beguiled so many unstable hearts, and led them to renounce their anchor-hold of faith. Let the mind, accessible to truth, and fair argument, estimate, if it can, on this supposition, the extent of *felicitous deprivation*, sustained only by the Apostles, for the last *eighteen hundred years*, and that deprivation to be continued through an inconceivable period,

in which they are to be, Materialists affirm, as senseless as the clod ! Those who so far lightly estimate eighteen centuries of *positive and sacred enjoyment*, as to deem such a forfeiture of no value, ought to be marvellous exemplars of superiority to the blandishments of this vain life, and should manifest equal elevation above its cares and crosses ! If the Apostles *have* been remembered, *we* shall not be forgotten ; therefore, let us not mourn over our departed friends, as those who have no hope, but await our dismissal hence, with the unwavering assurance, founded on the authority of the Gospel, that when we are "absent from the body," we, with all who love and confide in Jesus Christ, shall be "present with the Lord."

6. As an additional confirmation of the views here advocated, an appeal is made to the Transfiguration. "*And after six days, Jesus taketh Peter, and James, and John his brother, and bringeth them into a high mountain apart, and was Transfigured before them ; and his face did shine as the sun ; and his raiment was white as the light ; and there appeared unto them Moses and Elias talking with him.*" Matt. xvii. 1—3. Here the veil which separates the Human from the Celestial State, is for a moment withdrawn, and the deepest truths are forced on our attention. The Saviour of the world, who forsook the bosom of the Father, and became "flesh," that he might redeem our guilty race, here assumes his original splendour, and indelibly impresses on the hearts of his three privileged disciples, the evidences of his Divine Character ; superadded to which, a Voice is heard from the ineffable glory, "This is my beloved Son, in whom I am well-pleased." To this assemblage of the awful, a new feature is presented, next in importance to the annunciation from heaven. *Moses* and *Elias* are seen talking with the Saviour. Materialism has, at least, left the remains of one of these illustrious Saints, for many hundred years, on Mount Nebo. Shall we believe God or Man ? They are even *Moses* and *Elias*. One of those Prophets of the Lord was Translated in the Chariot of Fire ; the other gave his mortal remains, long since, to the dust, from which he was taken ; but his Mind, his indestructible Soul, was secured by the irreversible fiat, "Let it be !" According to the infallible words of Inspiration, here are *Moses* and *Elias*, in their glorified state, or body ; possessing a Vehicle essential to personality ; some subtle modification of matter, partaking of the nature of that "spiritual body," of which St. Paul speaks : far removed as it must be from "flesh and blood." Although to reason upon the fact, with our knowledge,

is impossible, yet one truth is clearly established by it, for which the reference was made; that is, the existence of the Human Soul after death.

7. In the 22d chapter of St. Matthew, the Sadducees proposed to Christ a question of apprehended difficulty, and required a solution; when our Saviour used these impressive words: "*But as touching the resurrection of the dead, have ye not read that which was spoken to you, by God, saying, 'I am the God of Abraham, and Isaac, and Jacob.' God is not the God of the Dead, but of the Living.*" Matt. xxii. 31, 32. Our Saviour could not be understood to affirm the truism, that, at the General Resurrection, God should be the God of the then living Abraham, and Isaac, and Jacob, seeing he would be equally the God of the whole human race, ascending to hear their doom. What, therefore, can the words imply? "God is not the God of the dead, but of the living." It is fairly to be inferred, that as God was not the God of the *dead*, but was the God of Abraham, and Isaac, and Jacob, so that they were existing at that time, in their disembodied state, and thus it clearly substantiates the doctrine, that the Soul of man perishes not with his Body.

8. The gifts and callings of God are without repentance, consequently, there is stability in *his* gifts, with whom is no variableness. He has given to us "eternal life," and this life, we are told, "is in his Son." Has God, in Christ, given to us eternal life? Has he who was the "resurrection and the life," "in whom dwelt the fulness of the Godhead bodily," has he declared, for our abiding consolation, "Because I live, ye shall live also?" Is it not therefore fairly to be inferred, that the lives of our Lord and his genuine followers, will run parallel with each other? Our Saviour now lives, and after these reiterated assurances, is it not a strange preference of darkness to light, a perverse renunciation of a proffered boon, to reject a hope, thus forced upon us from the highest possible authority, and to descend to the grave with the anticipation of a slumber deep as death?

9. Abundant consolation, to every recipient, who has subdued the power of prejudice, is found in those words of our Redeemer to the weeping Martha, "*Whosoever liveth and believeth in me, shall never die.*" John xi. 26. A change at death may pass upon him. His corporeal frame, essential to the development of his intellectual mind, may, for its appointed period, turn to dust, but the indestructible Spirit survives. Were it otherwise, and the Soul became extinct for a protracted course

of ages, the believer in Christ's veracity and illimitable power would be perplexed; but relying on these words, he knows, in the essential sense, he will never die, but enjoy an immortality co-extensive with that of his Saviour.

There is an inscrutable meaning in the words of our Lord, when he said, speaking of Children, "*Their angels do always behold the face of my Father which is in heaven.*" Matt. xviii. 10. Without venturing to draw back the veil that partially obscures the sense, sufficient may be derived from these words, to cheer the hearts of sorrowing parents. He who said, "*Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven,*" Matt. xix. 14. could have elucidated the obscure, which was withheld; but every sense fairly to be inferred, is adverse to Materialism, and favourable to the hopes and confidence of the mourner.

10. That our adorable Lord taught the immortality of the Soul, in undeviating continuance, it might be thought, no reasoning mind could question; since he introduced this grand truth, at least by implication, if not directly, wherever the inculcation was practicable. But it may justly be replied, If Christ taught this important doctrine, as the source of illumination, he must have imparted the same truth to his disciples. A reference will now be made to this test, in which will be found, it is conceived, a perfect accordance with the representations ascribed to the Saviour.

11. St. Peter speaks, Acts i. 25. of Judas, who "by transgression fell, that he might go to his own place." Is this the language that one inspired would use, in describing a Soul subject to a long slumber, during which his crimes were to be unpunished, and his consciousness extinct? Is it not rather a clear intimation that the Traitor was borne away, not like Lazarus by angels; not to paradise, but, at death, to "the place," the receptacle of the Wicked, there to await, in direful expectation, the judgment of the Great Day?

12. St. Peter also says, speaking of our Saviour, after his crucifixion, "*By which also he went and preached unto the spirits in prison.*" 1 Peter iii. 19. That this is an obscure text cannot be doubted, but it is clear in one point. It proves that there was a prison, and that in it were conscious inhabitants; the Souls, or Spirits, of the departed. No words could be addressed to a sleeping Soul, more than to a sleeping Body.

13. Two examples occur in Scripture, of Translation—Enoch and Elijah. Omnipotence effected here that change "in the

twinkling of an eye," which converted the "Natural" into the "Spiritual Body." Questions *will* arise, which the limitation of our faculties cannot answer; but one undeniable fact is elicited—that the Soul and Body are distinct, and susceptible of different conditions; separable at death, and to be reunited at the Last Day. These two instances of anticipated transformation, are given to us as a foretaste and exemplification of the change, in which we shall participate, to be accomplished with equal ease, by the mighty power, by which God is able to subdue all things to himself. It points out also the change that must have preceded the ascension of our Divine Lord, as well as that change which will be passed on all believers who may be found upon earth at the end of the human economy.

14. St. John says, "*I saw the Souls of them which were beheaded for the testimony of Jesus.*" Rev. xx. 4. Here is no parable. John was the last survivor of the Apostles. He had witnessed the havocs of persecution, and seen crowds, of whom the world was not worthy, beheaded rather than deny their Lord; tossed to the beasts of prey, crucified, or expiring at the stake; but he remembered who had said, "Because I live, ye shall live also;" and now, on the rocks of Patmos, in the decrepitude of age; lonely, but not sad; anticipating a speedy reunion with his Saviour; with Stephen, and James, and Paul, and Peter, and the remainder of the hallowed Twelve, who had sealed their testimony with their blood. While thus separated from man, he endured the burden of inspiration, and in his visions of glory, beheld the *Souls* of them who had been beheaded for the witness of Jesus; not deserted, not consigned to darkness, but (to our unutterable consolation) conspicuous among the ranks of the Blessed. Is the cheerless sleep of the Soul advocated in this place? But there was one Apostle pre-eminently distinguished for his zeal, and the extended record of his faith; for his revelations, and the unresisting endurance of persecution; and it is reasonable to expect that so important a doctrine as the Soul's continued consciousness and immortality, should prominently be found in the writings of Saint Paul; the examination of which will now take place.

15. Truths of deep import often receive their strongest confirmation, by being incidentally noticed, as points not enforced but admitted, by their congruity with the nature of things, or from antecedent reasoning. Something of this feeling appears to have prevailed in the mind of St. Paul, when, without waiting to establish his premises, he abruptly declares, "*For we know*

that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. v. 1. Can any unbiassed mind believe that, when he referred to the dissolution of his earthly house, he assumed, as Materialists affirm, that his Soul, the *man himself*, was about to enter on an unknown, but protracted period of insensibility? a dreary waste of being? a death-like slumber, till the last great conflagration? But the Apostle must be his own interpreter.

16. "*We are always confident, knowing that while we are at home in the Body, we are absent from the Lord.*" 2 Cor. v. 6.

Here the most rigid logical deduction, establishes the position, that being now at home in the Body, and consequently absent from the Lord, if he were *not* at home in the Body, he would be present with the Lord. This does not favour an extinction of consciousness at death. But, as though recollecting the "Philosophy and vain deceit," which he had so often denounced, he seems determined to silence the caviller, and, returning to the subject, he more expressly declares, "*We are confident, I say, and willing rather to be absent from the Body, and to be present with the Lord.*" 2 Cor. v. 8. This animated, and animating assurance sustained his own spirit, through the most stormy of pilgrimages; as it subsequently solaced thousands, under all degrees of suffering, and will extend the same blessing to every follower of Christ, till time shall be no more.

17. If any one feature in the Christian dispensation, next to Salvation itself, appeared prominently to prevail in the affections of this Apostle, it was the undoubting assurance of a speedy reunion with his Divine Saviour. He even counted not his life dear unto him, so that, with such a prospect, he might finish his course with joy. While remembering the buffetting he had endured; the scorn of a hostile world; his stripes; his privations; his imprisonments; and, in the remote vista, the distinct anticipation of martyrdom itself, he thus expresses the deep feelings of his heart. "None of these things move me." "*For me to live is Christ, and to die is gain.*" Phil. i. 21. Let any mind, which has become the victim of Materialism, or which merely oscillates over the gloomy void, calmly consider these words. If St. Paul believed that his Soul was about to remain in a death-like state, for thousands of years or ages, could he have pronounced Death a *gain*? Is there any conceivable sense in which a reflecting mind, in the full possession of his faculties, enjoying the vital air, and the genial warmth, and

the social intercourse, would renounce all as a *gain*?—to tenant the rayless sepulchre, for time illimitable! But the Apostle *did* say, To die is *gain*; what, therefore, is the undeniable inference? but, that at death, he believed his consciousness would be continued, and that an immediate entrance would be administered to him, into the presence and joy of his Lord.

18. But the passage cited, merely lays down a proposition which appeared, to the Apostle's reasoning mind, insufficient to convey his full reliance on so important a doctrine; he therefore rises higher in his declaration, and expresses "*a DESIRE to depart, and to be with Christ,*" Phil. i. 23. which, on a comparison, he pronounces, "far better." Here there is nothing equivocal; nothing that can be misconstrued, without violating all the established laws of deduction. The *desire*, thus avowed, appears to have been the result of thoughtful inquiry, and great mental solicitude, when the whole subject must have been deliberately reviewed, and the decision made, for he says, "I am in a strait betwixt two." His own personal happiness was involved, on the one hand, in being with Christ; and on the other, his painful discomfort, inevitably arising from his continuance on earth. Here he was called to sustain peculiar and complicated sufferings. The malice of invisible "principalities and powers;" pain of body, and distress of mind, "with the care of all the churches;" but an alternative presented itself. He might escape from all these invaders of his repose; the care that wasted, and the "*thorn*" that pierced; and triumphantly sit down with Abraham, and Isaac, and Jacob, in the presence of his Lord. With these alternatives presented for his choice, could he hesitate in deciding? No! This Prince of Philanthropists forgot *himself*. He looked around on his friends; he remembered his high calling; he beheld our distempered and perishing race, and knew that the only antidote was,—the Advent of the Redeemer, then first emerging, and scattering into day, like the orb of glory, the mists and darkness that hung on a benighted world. After taking his comprehensive survey, he thus magnanimously decides, "Nevertheless, to abide in the flesh is more needful for *you*;" not for myself, but for *you*; "for your furtherance and joy of faith." To depart would be my gain, but the Infant Church of Christ requires my stay.

Independently of this noble resolution, and the motive that dictated it, if St. Paul had believed in the Soul's insensibility at death, as a *rational being*, he could not have *desired* to depart; since, instead of being with Christ, he would, in that case, have

been wholly deprived of the intimate communion with him his spirit at that time enjoyed, and which more than counterbalanced all his sorrows. Instead of *desiring* death, on such conditions, he must have *deprecated* it as his greatest foe ; not only from the deprivation of the sensible presence of Christ, but as it obstructed all intercourse with his fellow Apostles. Now they never could have met, without mutually experiencing the purest delight, in recounting the success of their ministrations ; the honours conferred on them by their sufferings in the cause of Christ, as well as by their projecting new irruptions into the kingdom of darkness ; all which his departure to the long silence of the grave, would have effectually interrupted. Let the honest inquirer ask his heart, whether, with such expectations as Materialism demands, St. Paul could possibly have *desired* Death ; and, especially, whether in the words he so deliberately uttered, he makes the slightest approximation to the cold, chilling, heart-withering doctrine of the Socinian's *Sleep of the Soul* !

19. But the Apostle, speaking by that "spirit of Prophecy" which was in him, adverts to the "perverse things" which false or weak brethren should hereafter utter, "to draw off disciples after them ;" and confirms all that he had before said, by enjoining his converts to take courage, (leaving despondency to unbelievers ;) for, said he, "*Now is our salvation NEARER than when we believed.*" Rom. xiii. 11. Can any expressions convey a clearer significance than these ? The racer approaches nearer to the goal at every step ; and every hour, in general estimation, the heir nearer to the crown. The image is familiar to experience, and conveyed instruction that could not be mistaken. It expressly taught, that, as death was nearer every moment, so were the joys immediately consequent on death ; clearly inculcating the continued consciousness of the Soul, and thereby extinguishing all the arguments of the Materialist. The legitimacy of this reasoning cannot be doubted, when it is considered, that, on the presumption that the Soul of man died with the Body, no consolation could be derived from its *nearer* approach to the far-distant Day of Judgment ; but by ascribing the possession of this salvation to the day of death, there is pertinence in the argument, which embodied a joyous hope, that would enable the recipients to repeat, in harmony with their beloved Apostle, and Spiritual Father, "Absent from the body, and present with the Lord."

20. St. Paul also has used these words, "*Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance*

of the *Saints in Light*." Col. i. 12. *Saints in Light*, is a remarkable expression. Saints are distinguished from Angels. Saints must mean the Spirits of the Just; the assemblage of the Lights of the World, the Righteous of every generation; whose bodies submitted to the decomposition attendant on all organized matter, but whose immortal spirits were exalted to the Paradise of God, there to constitute a distinct hierarchy, collected from all nations, and ages, and destined to swell the everlasting praises of the Redeemer.

21. But the Apostle Paul gives additional confirmation to the doctrine of the future consciousness of the Soul. On some occasions he has spoken of the "*Mighty Angels*," 2 Thess. i. 7. who were to form the Train of the Saviour on his coming to Judgment. But on one occasion he speaks of "*the coming of our Lord Jesus Christ, with all his SAINTS*." 1 Thess. iii. 13. The Bodies of the Saints will then be raised, and, by the power of Omnipotence, be transformed into a resemblance to the glorious Body of their Divine Lord. The Angels accompany the Judge of the whole earth; and the Saints (that is, the Souls of the Saints) are not *raised*, but *come*; advancing to join their long-forgotten, and now glorified Bodies, in the confluence of happy and immortal Spirits. In this whole scene, the existence of human Souls, distinct from the Body, is proved, and therefore it confronts the Materialist with an insurmountable barrier.

22. Saint Paul, in the Hebrews, confirms also the assumed state of the Soul. He had been exhibiting, in the sublimity of terror, the giving of the Law, and contrasting it with the milder character of the Gospel, when he thus continues: "*But ye are come unto Mount Zion, and unto the City of the living God, the Heavenly Jerusalem, and to an innumerable company of Angels; to the General Assembly, and Church of the first-born, which are written in heaven*." Heb. xii. 22, 23. The Apostle affirms of the converts to whom he wrote, not that they *shall* come, (which would furnish a latitude of interpretation,) but that they are "*come*." To what? the heavenly Jerusalem. This is a place. But to whom, by anticipation, are they *come*? "*To the general assembly and Church of the first-born*." This bears a direct reference to the Redeemed out of all ages, amongst the Sons of Men. But still to silence all possible objection against the future consciousness of the Soul, he adopts language, the distinctness of which cannot be surpassed. He expressly tells his converts, that, in embracing the Gospel, they are incorporated with the

earlier Sons of righteousness; they are *come*, he declares, "to the Spirits of Just Men made perfect." Here there is an explicit avowal, for the amplest satisfaction of believers, that the Souls who have come to God, through faith in Christ, are saved from the power of the Grave, and are symbolically received at death, into Abraham's bosom.

23. Saint Paul, also, on one occasion, after extolling the salvation which is obtained through our Lord Jesus Christ, declares, that, "*Whether we wake or sleep, we should live together with him.*" 1 Thess. v. 10. It will not be denied that, waking, and sleeping, here, is figurative language, in reference to life and death; so that whether we remain on earth, or depart, we should live together with Christ. Can a dead man live with Christ? and with equal pertinence it may be asked, Can an insensible Soul, sleeping and unconscious, live with Christ? A living Soul might, but a dead Soul could not.

24. The clearest confirmation, also, of the continued consciousness of the Soul, may be derived from the words of Paul to the Ephesian Elders. "*And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them, which ARE SANCTIFIED.*" Acts xx. 32. St. Paul does not paralyze their hearts, by telling them that after their Souls have slept for thousands of years, they shall be admitted to the society of other Souls, then awaking, after the same slumber of untold ages; but expressly tells them, that their inheritance, at death, shall be, with them which *are sanctified*, not who *shall be sanctified*. The latter promise, as the enunciation of a solemn truth, cheered his weeping friends; the former could have administered but doubtful comfort, and, as an argument, was feeble and inappropriate. Fairly considered, these words of the Apostle are directly opposed to the Materialist, and, in combination with his other numerous declarations, must prove subversive of a system, which is equally opposed to the letter and spirit of Scripture.

25. Important truths are often incidentally named; in which the writer, instead of formally proving the subject of his proposition, assumes it, and thus shows its obvious justice, as well as virtually advances the strongest proof. In conformity with this practice, St. Paul exhorts those to whom he wrote, not to be slothful, but to be "*followers of them who through faith and patience INHERIT the promises.*" Heb. vi. 12. It is not said, who *shall* or *will*, but who *do*, at that moment, inherit the

promises. This must be inapplicable to a senseless condition, which can inherit nothing.

26. The same Apostle, in referring to Abraham, says, that, "*after he had patiently endured, he OBTAINED the promise.*" Heb. vi. 15. His "endurance" must refer to his earthly pilgrimage; and the promise he had *obtained*, to the joys of Paradise, in which blissful state, he did, or might have received the Soul of Lazarus. Abraham, the "Friend of God," the "Father of the Faithful," was not doomed to the sleep of ages, before he basked in the smiles of the God he served; but, according to the testimony of Scripture, at once, on his dismissal here, in his still conscious Soul, "*inherited*" the promises.

27. A fair inference of the continued consciousness of the Soul, after death, may also be deduced from the example of those who "died in faith." "*These all confessed that they were strangers and pilgrims on the earth,*" Heb. xi. 13. "seeking a better country; which surely implies no very remote object of pursuit; and seeing that "God was not ashamed to be called their God," and that, "he had prepared for them a City," it is allowable to believe, that, since Abraham was permitted to *inherit* this City, on his bidding adieu to time, so, the truly illustrious of the earth, those who like him, "died in faith," became equal participants of the same joy.

28. It is impossible to read a page in the New Testament, without some additional evidence of the permanent nature of the Human Soul.

"*Blessed are the dead that die in the Lord, from henceforth.*" Rev. xiv. 13.

Christians who die in the Lord, are here pronounced "*blessed, henceforth:*" clearly implying, that the new condition on which they have entered, is *advantageous*; whereas, if their souls were to remain for untold ages, frost-bound, and entombed with their bodies, Christians ought rather to be *commiserated* with, in being, by death, debarred from their accustomed usefulness to men, and their communion with God. On such terms as the Materialist advocates, the more appropriate blessing would be, to the *living*, rather than to the *dead*.

29. After all that has been said, if the question remained undecided; (violent as the supposition is) if perverse ingenuity should still attempt to prove, that while St. Paul affirmed one thing, he meant another; a declaration of the Apostle will now be presented, few in words, but conclusive in argument. He says:

30. "*The NIGHT is far spent, the DAY is at hand.*" Rom. xiii. 12. Does the Apostle denominate *Life*, night; and *Death*, day! The dispassionate mind must at once perceive, that, in applying *night* to this present life, he meant to describe his own earthly condition, as best emblemed by *darkness*. Far from his Father's house; enduring the scorn of the world; buffeted; defamed; tormented; sustaining hunger and thirst; and having "no certain dwelling-place;" well might he deem his warfare gloom, and his pilgrimage *night*. But does he despair? His rejoicing is, that "*the day is at hand,*" when he knew his manumitted soul would escape, as a bird from the snare, and his Spirit emerge into life and light.

The question is not asked of the Materialist, but of the unbiassed mind; the honest inquirer after Truth, whether St. Paul, when he consoled himself with the reflection that "*the day was at hand,*" and, with the same words, cheered his suffering converts; whether he believed that when, at the termination of his dark and wearisome journey of life, the "*day*" he so joyfully anticipated, meant, a total unconsciousness! a lengthened and rayless night! the sleep of his Soul! the extinction of his Spirit, for thousands of ages! The Materialist may answer, "Yes;" but the understanding of the wise, and the *heart of man*, will resolutely utter, "*No!*"

Before adducing arguments from the Old Testament, it is proper to admit that the strength of the question rests on the *New Testament*; although the examples now about to be brought forward, furnish secondary, and collateral evidence, and, at any rate, evince the concurrent harmony of both Testaments. In this reference to the Old Testament, it will be found, it is presumed, in opposition to Warburton, not only that the sentiment of the soul's continued consciousness was, on several occasions, dimly implied, but that it was often clearly expressed.

31. "*And Elijah stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's SOUL come into him again. And the Lord heard the voice of Elijah; and the Soul of the child came into him again, and he revived.*" 1 Kings xvii. 21, 22. Here the child's Soul was evidently distinct from his Body, and which must have existed in a separate, and conscious state; for so soon as the Soul formed a reunion with the insensible Body of the child, a revival instantly occurred; a result only to be produced on the Soul's previously existing germ of vitality. Some, in their endeavours to uphold a fallacious system, affirm, that *Soul* here

means *Breath*, and this they deem favourable to their cause ; but it is an effectual answer, that, the signification of all words is arbitrary. There is no natural connection between the word, and the symbol for which it stands ; so that *any* combination of letters, by general concurrence, might be made to stand for, and convey *any* idea. Soul, Breath, Spirit, may be used indifferently, provided that the meaning always implies man's immaterial, and immortal principle, which in this case was undeniably returned to the inert body of the child. As it was also in the case of Lazarus, and others, raised to life by our Lord.

32. "Life and Immortality," in their strict and full sense, were undoubtedly "brought to light by the Gospel." But more than obscure intimations are occasionally given in the Jewish Scriptures, of the Eternal State succeeding death. The words in Ecclesiastes, are strong on this point ; "*Then shall the dust return to the earth as it was : and the Spirit shall return unto God who gave it.*" Eccles. xii. 7. Here the direct distinction is established between the Soul and the Body ; the perishing nature of the one, and the permanent condition of the other.

33. The Psalmist proceeds on the assumption, that the Soul, on its separation from the Body, enters into some happy state, which, in the New Testament, is denominated Paradise. In conformity with which, David says, "*Thou shalt guide me with thy counsel, and afterwards receive me to glory.*" Ps. lxxiii. 24. The unconstrained meaning of such words is, Thou wilt guide me through the mazes of this life, down to death ; and immediately on my dismissal hence, conduct my disembodied Soul up to Glory.

34. David again says, "*I shall be satisfied, when I awake with thy likeness.*" Ps. xvii. 15. Evidently implying, that when he descended down to the tomb, on his Body having ceased to become a receptacle for his Soul, his Spirit, untrammelled, would exultingly ascend, and awake up to newness of life. What would have been the Psalmist's horror, if some Socinian *Ahiophel* had suggested to him, "Your hopes are all vain ! That Soul which you suppose, on being separated from the Body, will awake up to the moral likeness of God, and the possession of glory ; on the contrary will, like the Body, moulder away, in a state of total unconsciousness, through a long succession of ages, till the resurrection morn ?"

35. It is said of Moses, in choosing affliction with the People of God, that, "*He had respect unto the recompence of the reward.*" Heb. xi. 26. Materialists contend, that no hope of reward ever

warmed his heart, to be obtained after death, or, at least, earlier than the End of the World; but none will concur with them, but those who make every thought bend to a pre-established system.

36. But there is no one part of the Old Testament more decisive of the conscious existence of the disembodied Soul, than the description Isaiah gives, of the entrance of the Spirit of the King of Babylon into Hell. "*Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the Kings of the Nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, Son of the Morning.*" Isa. xiv. 9—12.

The most eminent of the inspired Prophets, here expressly gives his sanction to a state of existence, intermediate between death and the Day of Judgment. Through the whole statement, every feature is marked by solemn reality: nothing figurative or hypothetical: no elaborate description, as though faith would be denied, unless enforced by affirmative reasonings and amplifications; in their effect tending to *awaken*, rather than *repress* credulity. It has all the dignified enunciation of the Prophet, while it exhibits a simple majesty, that awes, and authorizes the belief, that the imagery employed, and the truths enforced, were not new, but in accordance with the national belief. The Soul of the King of Babylon is represented as advancing into Hades, where are the Souls of the Chief Ones of the earth, in their own community, and with faint semblances of their former state; from the voice of flattery, and the sound of the tabret, now brought down to feebleness and humiliation. As a cheerless compensation, their bodies repose in the gorgeous sepulchre, and the trophies of their greatness wave in the banner, and are recorded on the Marble; but their Spirits are naked and forlorn, though still active; endued, apparently, with an accession of intellectual light; more impassioned and discriminating, and tremblingly alive to the horrors of their altered condition. Would the God of the Bible have given such exhibitions as these, if the whole display had been illusive? If the Soul of man, ethereal and immortal as it is, had been destined to perish, at least for a period, indefinitely remote, would the Almighty, as if in derision of our hopes, have thronged his Holy Word with

glimpses of ineffable joys, that cheer the drooping spirit, struggling hard with the ills of life, deriving its chief satisfaction from the future, and confiding in nought but the everlasting Word of God? There is a refuge from corruption; a crown of joy for the righteous, awaiting, and not distant; and let no man barter such a hope. "Let no man take our crown!"

37. *The wicked is driven away in his wickedness: but the righteous hath hope in his death.*" Prov. xiv. 32.

No man hopes for an evil; but the righteous, in his death, *hopes*. The hope may have been obscure and undefined, but it was *hope*; enough to establish a belief in the immortality of the soul; and this light, which, in the Old Testament dispensation, was comparatively faint, waxed stronger and stronger, till, at length, in full effulgence, Life and Immortality were brought to light by the Gospel.

38. One passage in the Revelations has already been briefly noticed, but advertence will be again made to it. The advocates of the Soul's unconsciousness, have directed their most strenuous efforts to neutralize this passage; but their zeal will be ineffectual, while a legitimate sense can be attached to unambiguous words. St. John, in the Revelations, thus writes. "*And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord! holy and true, dost thou not judge and avenge our blood on them that dwell on the earth! And white robes were given to every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed, as they were, should be fulfilled.*" Rev. vi. 9—12.

All this is in perfect accordance with the spirit of other parts of the New Testament. In the first place, here, *Souls*, in the invisible world, are represented personally, and as maintaining a distinction from the body. In the second place, there is a recognition of past occurrences, and also of character; they remember each other as brethren: thirdly, a joyful intimation is given, that the happiness of the ransomed is not complete, till their associates, and those they loved, have fulfilled their sojourn, and joined the ranks of the blessed: fourthly, it is taught that there is an avenging voice in *blood*: and fifthly, there is the most direct acknowledgment, that, immediately after death, the Soul is in full possession of all its faculties; for it speaks of *our blood*, and, from a deep sense of the injuries it had

sustained, invokes judgment on those who shied it. This reasoning is so clear, as to be deemed undeniable; but Ingenuity possesses many factitious resources, and when discomfited, can return to the conflict with renewed zeal, if not with replenished strength. Few subjects have furnished more futile arguments, than the sundry Socinian comments on this passage; and such must ever be the case, where men oppose profane reasoning, to the direct words of Inspiration.

39. We appear, in this world, (without the least advocacy of enthusiasm,) to be associated with an unseen and Spiritual Economy; both of Angels, and of the once Occupants of the Human Tabernacle; hardly separated by the veil of flesh.* All is activity in some undescried region, to which we are rapidly hastening. Spirits in prison are visited. Moses and Elias are found at the Transfiguration. Enoch and Elijah are translated. The Soul of Samuel revisits the earth. Saint Paul desires to depart, and to be with Christ. He is caught up to "the third heaven," unknowing "whether in the body, or out of the body," (which implies the possibility of either.) The Souls of the first Martyrs impatiently await their brethren. The Soul of the Thief is to be with Christ in paradise, on the day in which he suffered. And, on his entrance into Gehenna, or Hades, the King of Babylon, in that spiritual condition which pertained to him after death, is greeted, and taunted, by the Kings of the Nations, who are themselves in an equally conscious state.

40. In opposition to all these evidences of the invisible world, immediately consequent on death, the Materialist demurs, by appealing to the sudden, or gradual declension of the human faculties, arising from accident, or age; as though a clock ceased to be a clock, when its machinery was out of repair: or, as though the moon were less existent, on account of an eclipse.

* "It is enough to justify the fitness of any thing to be done, by resolving it into the Wisdom of God, who has done it; though our short views, and narrow understandings, may utterly incapacitate us to see that wisdom, and to judge rightly of it." We know little of this visible, and nothing at all of the state of that intellectual world, *wherein are infinite numbers and degrees of Spirits*, out of the reach of our ken or guess; and therefore know not what transactions there were between God and our Saviour, in reference to his kingdom. We know not what need there was to set it up, in opposition to the Prince of this World, *'the Prince of the Power of the Air,'* whereof there are many obscure intimations in Scripture. And we shall take too much upon us, if we shall call God's Wisdom, or Providence, to account, and pertly condemn for needless, all that our weak, and perhaps biased Understandings cannot account for."

But some, with strange tenacity in defence of error, appeal even to the Scriptures, which represent, they affirm, through their current language, the Dead as "sleeping." And truly, this is the Materialist's strongest argument; but it will vanish into "thin air," when its cogency is strictly examined. Saint Stephen, who led on the noble army of Martyrs, upon being stoned, it is said, "fell asleep." And so he did, as to his mangled body, the insensibility of which was fitly emblemed by the image of sleep. But this was the mere shell; the husk of his nobler part. The man himself, in the most important sense, that is, his *Soul*, descended not to forgetfulness, with its tenement of clay, but was rather allied to permanent happiness and heaven. The expiring Saint, as the world receded from his view, and with the strongest conviction of the enduring nature of his Soul, thus ejaculated, in the confidence of faith: "Lord Jesus, receive my Spirit!" Can the Materialist affirm, that this proffered consignment of his soul to Christ, under the name of *Spirit*, meant only his *body*! and that Stephen, when he left this world, believed that the Lord Jesus would *not* receive his Spirit, but that it was to sleep on till the Day of Judgment? To every impartial mind, who, on so important a subject, prefers Truth to a system, it must appear demonstrative, from this prayer of the proto-martyr, as well as from the whole body of preceding evidence, that there is an everlasting distinction between the Soul and the Body; that they are subject to different laws, and destinations; and which must furnish, to the end of time, the richest consolation to every disciple of Christ, who, on leaving this world, can say with Stephen, "Lord Jesus, receive my Spirit."*

41. Apart from Socinians, some good men, with minds bewildered by extravagant glosses, have yielded a reluctant assent to the sleep of the Soul; but a calm appeal is here made to their unbiassed understandings. They are asked, whether, from the

* "It is certain from Scripture, that souls departed out of these terrestrial bodies, are therefore neither dead nor asleep, till the last trump and general resurrection; but still alive and awake; our Saviour affirming, that, They all live unto God; the meaning whereof seems to be this, that they who are said to be dead, are dead only unto men here upon earth, but neither dead unto themselves, nor yet unto God, their life being not extinct, but only disappearing to us, and withdrawn from our sight; forasmuch as they are gone off this stage which we still continue to act upon. And thus is it also said of our Saviour Christ himself, and that after his resurrection, too, that he liveth unto God. Rom. vi. 10. From whence it is evident, that they who are said to live to God, are not therefore supposed to be less alive, than they were when they lived unto men."

examples and arguments adduced, in this succinct view of the subject, and from considering fairly the whole body of evidence here advanced, there is not a strong, scriptural case made out in opposition to their views? If they *do* entertain in their minds, a latent *doubt* of the doctrine they affirm, it is not more cruel, than it is criminal in them, to violate the sanctity of human feelings; and, especially, to speculate on ground so tender, in opposition to the uniform tenor of that Book, whose authority they admit. Is it not to be deplored, that any professed Christians should so far subtract from their own happiness, and interfere with the happiness of others, as to reject the animating, and well-sustained hope of the Soul's surviving the body; and thus gratuitously, to conflict with gloom and apprehension, in the prospect of a change of worlds, which ought to be *the happiest moments of a good man's life!*

42. But not to withhold the fullest justice from the advocates of the Material System, one other argument shall be considered, on which they confidently rely. They affirm the Soul to be a modification of matter; and, the Soul being identified as a constituent part of the Body, when the Body perishes, the Soul, they say, perishes with it; both of them, from the laws of their nature, remaining in a decomposed or impassable state, till the general resurrection.

The weight of an argument is not estimated by the number of words in which it is expressed; and it is here asked, which was the first formed, Adam's Soul, or Body? The Bible shall speak for itself, "And the Lord God formed man of the dust of the ground." Man now is *formed* in all his bodily perfection: a beautiful model; a stately and complicated machine. But one thing is wanted. "It has a mouth, but it speaks not; it has eyes, but it sees not; it has ears, but it hears not; it has a nose, but it smells not; it has hands, but it handles not; it has feet, but it walks not; neither speaks it through its throat!" Man thus an organized Statue!—in all his symmetrical excellence, and yet inferior to the reptile that crawls at his feet! The visible is the subordinate part of man, abject, and born for slavery and decay. There must be a spirit infused, to move this wondrous but inert mechanism, or an Insect would surpass in value the Lord of the Creation! It moves! It speaks! God has breathed into it, "the breath of life," and man is become a "Living Soul!" This Soul (not formed with the Body, not from, or dependent on the body) is the gift of God, and, if spiritually renewed, when once launched on the ocean of life, pursues its mysterious course,

till it enters the Divine Haven ; exchanges shadows for substance, and commences its new, glorious, and interminable existence.

43. To show still more clearly the objectionable nature of Materialism, it supposes the Body to be reconstructed, and to be raised by Omnipotent Power, at the Judgment day ; but the Body, at this time, would be precisely in a similar state to that of Adam, before the Almighty "breathed into his nostrils the breath of life ;" a beautiful, but senseless machine. To animate it with the qualities constituting a *Soul*, would be equivalent to a *New Creation*. If a New creation, it could not be *the Soul* which was originally attached to the Body ; and if not *New*, but the *Old Soul* resuscitated, here are Thought, Memory, and Will, subsisting, independently of all collateral support ; attached to nothing ; an immaterial concrete ; like rays cut off from their source, and to coalesce, at the resurrection, spontaneously with particles long estranged, and then unknown ! On the opposite principle of the Soul's separate existence, all these difficulties vanish. The Soul, individually characterized, while retaining its identity, is concluded to have its appointed being in some part of God's vast dominion, not senseless, not inactive, and awaiting the Last Trump, that calls it to join its *own exclusive Body*, and hear the irrevocable sentence, Come ! or Go !

This argument admits of further illustration. If the Soul be not an *identical thing*, but merely a *property*, which perishes with the body, like the beauty of a flower when withered, it is impossible that the *same soul* should reappear at the Day of Judgment ; since the soul that perished, cannot be the same with *any* soul that might arise, the connecting link being withdrawn ; resembling a thought, or dream, that is passed ; irrevocably gone. *Like* thoughts, or dreams might arise, but not *the thought*, or *the dream*. A *nonentity* intervenes, involving the extinction of individuality. A "line broken" ceases to be one line. That which once existed, and then ceased to exist, like the human soul, (of an immaterial kind) Omnipotence itself could not reconstruct, for non-existence intervened between the two extremes ; and physical impossibilities the Supreme cannot effect. Even God could not recover the *sound* of yesterday. The body is different. This is formed of gross and tangible matter, which, however modified, or combined, in some form, must still exist, and the power of God can unite all *essential* particles, however scattered ; but the soul, if it once ceases to exist, like an expiring flame, is gone for ever. But sufficient scriptural evidence has been adduced to prove that the

“and from hence we might have imagined it would destroy them, till we found by experience the weakness of this way of judging. But in the diseases now mentioned, there is not so much as this shadow of probability, to lead us to any such conclusion as to the reflecting powers we have at present; for in those diseases, persons often, the moment before death, appear to be in the highest vigour of intellectual life. They discover apprehension, memory, reason, all intire; with the utmost force of affection; sense of character; of shame and honour; and the highest mental enjoyments and sufferings, even to the last gasp: and these surely prove even greater vigour of life than bodily strength does. Now what pretence is there for thinking, that a progressive disease, when arrived to such a degree, I mean that degree which is mortal, will destroy those powers which were not impaired, which were not affected by it, during its whole progress, quite up to that degree? And if death, by diseases of this kind, is not the destruction of our present reflecting powers, it will scarce be thought that death by any other means is.

“It is obvious that this general observation may be carried on further. And there appears so little connexion between our bodily powers of sensation, and our present powers of reflection, that there is no reason to conclude that death, which destroys the former, does so much as *suspend* the exercise of the latter, or interrupt our *continuing* to exist in the like state of reflection which we do now. Nay, for aught we know of ourselves, and of our present life, and of death, death may immediately, in the natural course of things, put us into a higher and more enlarged state of life, as our birth does; a state in which our capacities and sphere of perception, and of action, may be much greater than at present. These observations together may be sufficient to show how little presumption there is that death is the destruction of human creatures. When we get out of this world, we may pass into new scenes, and a new state of life and action, just as naturally as we come into the present. And this new state may naturally be a social one; and the advantages of it, advantages of every kind, may naturally be bestowed according to some fixed general laws of wisdom, upon every one according to the degrees of his virtue.”

BISHOP BUTLER.

ON THE PRE-EXISTENCE OF CHRIST.

SOCINIANS are so far wise in their generation, as to know, that unless they succeed in disproving the *Pre-existence* of Christ, their whole system is shaken to its base. Retaining a keen sense of this inevitable consequence, they have naturally exerted their best efforts to subvert this fundamental doctrine of Christian faith, but, with a success, acknowledged alone by those who exalt Reason (that is, *their own* arbitrary reason) above Revelation.

There is no truth which may not be undermined ; no principle, less than mathematical, which may not be attacked, if not subverted by the perverseness of human ingenuity ; but while we appeal to the Bible, as to an infallible standard, correction is attainable, and Christians should advert more sparingly to general argument, and adopt more habitually for their motto, "To the law and to the testimonies." This practice will be subsequently adopted in considering the question of Christ's *Pre-existence*.

It will be admitted by all whose minds have not been desolated by Infidelity, that Christ our Saviour possessed all moral excellence ; that his words were true ; his intentions pure ; and that, where our eternal interests were involved, or our present duties, his declarations were more particularly full and unambiguous ; so that, in all the great concerns of Eternity, if we fail to understand aright, the fault is our own. With these postulates, it becomes every sincere inquirer after Truth, to ascertain, in the most rigid sense, what the words and statements of Christ were, as our only legitimate appeal, in reference to his *Pre-existence*. There is a second inquiry, of consequence, as auxiliary evidence, arising from the averments of his Inspired Apostles. The testimony, therefore, arising from these two sources, must be conclusive ; unless we are resolved to concede nothing to heaven, and to rely exclusively on ourselves.

At the commencement of an inquiry like the present, a due sense should be entertained of its elevated nature, and of the contracted range of human views and talents. It is therefore readily conceded, that the union which subsisted between the Divine and Human Nature of Christ, involved in his *pre-existence*, according to the express testimony of Scripture, can neither be fully explained, nor adequately understood ; but there are some conclusions at which we *may* safely arrive. If Jesus Christ was, as Socinians affirm, "the Son of Joseph and Mary," he could have had no *Pre-existence*, and two consequences will follow ; Christ's own declarations respecting himself, with those of his Apostles, are invalid ; and the statements of Matthew and Luke, relating to his miraculous conception, are all false ! *Christians* do not question the testimony of Christ and his Apostles, so clearly stated by one, and affirmed by the other : if Socinians do, they appeal to some criterion which *Christians* disown. Socinians, in justification of their peculiar opinions, must avail themselves of *some* authority, solid, or unsubstantial ; and their dependence, it appears, rests on *Ebion* and *Marcion*, ancient heretics, who daringly rejected three of the Gospels, and mutilated the fourth, so as to exclude all that accorded not with their own caprice ; and particularly, the miraculous conception. Notwithstanding their character has been held in the lowest possible estimation, by the whole Christian world,* they are still confided in by Socinians as unimpeachable authority.

The question of Christ's *Pre-existence*, will now be fairly, though briefly considered, from the unequivocal letter of *Scripture*, and the appeal be made to the conscientious convictions of every mind that attaches importance to Christian Truth.

1. "In the beginning was the Word." * * * "The same was in the beginning with God."† John i. 1, 2.

"Word," here, is admitted to be the designation of Christ, and no one, capable of reasoning, can deem it applicable to a Prophet, or one recently born.

2. "He was in the world, and the world was made by him, and the world knew him not." John i. 10.

No tortuous perversion of interpretation can show any accordance in these words with a purely human being of yesterday. Such a dilemma suggests a reason why Socinians should have so united their efforts, to invalidate this portion of Scripture.

* See Bp. Pearson, Bp. Horsley, Abp. Magee, Dr. J. P. Smith, &c.

† See the declaration of Griesbach, on this passage, at the end of the essay.

3. "He that cometh after me is preferred before me, *for he was before me.*" John i. 15.

If the Apostle had referred to priority of rank or office, he would not have added the emphatic words, "for he was before me;" which must refer to his *pre-existence*.

4. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John i. 29.

The super-human character of Christ is here distinctly declared, and his *pre-existence* is equally implied.

5. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." John iii. 13.

Coming down from heaven is inexplicable language, on any other admission than Christ's *pre-existence*.

6. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." John i. 18.

This passage accords with Christ's *pre-existence*, and implies his two natures. He who was on earth in one nature, in the other, however incomprehensible, was in the bosom of the Father.

7. "He that cometh from above is above all. * * He that cometh from heaven is above all." John iii. 31.

These words of John the Baptist establish Christ's *pre-existence*.

The commencement of St. John's Gospel so clearly establishes the Pre-existence, and the Divinity of Christ, that Socinianism has always been perplexed to avert its fair and obvious meaning. Mr. Lindsey has ventured to transfer the *Logos*, from our Saviour to the faculty of *Wisdom*. This sense, he states, was approved by Dr. Lardner, Dr. Priestley, and Mr. Wakefield. It has also received the sanction of the Editors of the "Improved Version." The following is Mr. L.'s substitution for the words of the Apostle.

"In the beginning was wisdom, and wisdom was with God, and God was wisdom: the same was in the beginning with God; all things were made by *it*, and without *it* was nothing made: in *it* was life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehended *it* not. There was a man sent from God, whose name was John; the same came for a witness, to bear witness of *the light*, that all men through *him* might believe: he was not *that light*, but was

sent to bear witness of *that light*; that was the true light which came into the world, and enlighteneth every man. *It* (wisdom) was in the world, and the world was made by *it*, and the world knew *it* not: *it* came to *its* own land, and its people received *it* not; but as many as received *it*, to them *it* gave power to become the sons of God, even to them who believe on *its* name, who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And wisdom became man, and dwelt among us, and we beheld *its* glory, the glory as of the well-beloved of the Father, full of grace and truth. John bare witness of him, saying, This is he of whom I speak: he that cometh after me is preferred before me, for he was greater than me." [I.]

The whole of this (in a plain common sense view) is a mass of incongruities. Why should the divine attribute of *wisdom* be thus distinguished, more than *power*, or *goodness*? &c. Each, without the other, is nugatory: the whole combined are essential to Deity. Wisdom is inseparable from God, but it cannot be said that God *is* wisdom. Then, again, all things were made *in* wisdom, but not *by* wisdom. The world also was made *in* wisdom, but not *by* wisdom. Wisdom *came*, and its own received it not! Here the quality is transformed into a personification, and immediately after, the quality is restored, and yet *it* gives power. Wisdom, as an attribute, is inherent in Deity, but how can an attribute come to its own land, and its own people have received it not? How can wisdom, a common attribute, in any allowable sense, be called the well-beloved of the Father? Christ alone, by his incarnation, throws light on this subject, which, otherwise, is confused and unmeaning, as all but Socinians will instantly perceive.

8. "And what he hath seen and heard, that he testifieth." John iii. 32.

John had previously stated that Christ had come from heaven, and here declares that what he had *seen* and *heard*, that he testified. This implies Christ's *pre-existence*.

9. "The bread of God is he which cometh down from heaven, and giveth life unto the world." John vi. 33.

Could Moses or Isaiah, in any allowable sense, speak of coming down from heaven? But on the veracity of Christ, he came down from a *pre-existent* state, and that for human redemption.

10. "I came down from heaven, not to do mine own will, but the will of him that sent me." John vi. 38.

This affirms the *pre-existence* of Christ, as clearly as language can express it.

11. "The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" John vi. 41, 42.

From the light in which the Jews regarded Christ's words, it is evident that they understood him literally; and consequently that he affirmed his *pre-existence*.

12. Not that any man hath seen the Father, save he which is of God, he hath seen the Father." John vi. 46.

Here is an express declaration, that no man hath seen the Father, ("whom no man hath seen, nor can see") and yet that Christ had seen him. These words admit of no explanation, except the clearly-affirmed *pre-existence* of Christ.

13. "This is the bread which cometh down from heaven, that a man may eat thereof, and not die." John vi. 50.

"I am the living bread which came down from heaven." John vi. 51.

"This is that bread which came down from heaven." John vi. 58.

Here Christ successively affirms his *pre-existence*, in language the most explicit.

14. "Yet a little while am I with you, and then I go unto him that sent me." John vii. 33.

The *pre-existence* of Christ, alone, reconciles this language. It is the language of life, that cannot be mistaken. Every envoy is sent on his mission, and at last returns to him who sent him. Christ was sent by the Father to this lower earth, and here speaks of his return, which admits of no explanation but that of his prior and conscious existence. The fact is repeated.

15. "I am from him, and he hath sent me." John vii. 29.

The question is asked, whether the Saviour, if he had wished to satisfy the understandings of Socinians themselves, could have adopted language more unequivocally affirming his *pre-existence* than he has here done? In the citations given, he affirms, that he had dwelt with the Father; that he had seen the Father; that he came from the Father; that he should go to the Father: and that those who should see him ascend, at the appointed time, should, in like manner, see him descend to Judge the world. None, therefore, who believe the words of Christ, can consistently deny his *pre-existence*.

16. "I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go." John viii. 14.

Christ here expresses a consciousness of his high origin, in just such subdued language as might have been expected from one who disclosed much, but repressed more. Had the Saviour been, according to Socinians, the mere Son of Joseph and Mary, could, he, with common integrity, have advanced such pretensions, and have told the Jews, "Ye cannot tell whence I come, and whither I go?"

17. "Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also." John viii. 19.

Viewing Christ in consistency with his *pre-existent* state, and as the Son of God, his reply here to the Jews harmonizes with his pretensions, but to a Socinian, it must appear inexplicable. Surely, whence the Son of Joseph and Mary came, could perplex no understanding.

18. "Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth, and came from God; neither came I of myself, but he sent me." John viii. 42.

If Christ had not *pre-existed*, could he, in consistence even with veracity, have adopted this language? "I proceeded forth, and came from God!" Did either of the prophets ever adopt such language?

19. In answer to the question, Hast thou seen Abraham? Christ replied, "Verily, verily, I say unto you, before Abraham was, I am." John viii. 58.

The meaning of these solemnly enforced words, is, Before Abraham existed, I existed. Any other meaning would involve *deception* on the part of Christ; from the thought of which all minds shrink.

20. "Jesus said, For judgment I am come into this world." John ix. 39.

The whole strain of Christ's addresses to the Jews, involves the fact of his *pre-existence*.

21. "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God." John xiii. 3.

It demands the excess of Charity to believe, that any sensible and candid mind can fail to descry in these words the clearest expression of Christ's *pre-existence*.

22. "I came forth from the Father, and am come into the

world; again, I leave the world, and go to the Father. John xvi. 28.

No form of words could express more clearly than these, Christ's *pre-existence*, and which forced the acknowledgment from his Disciples, "Lo, now speakest thou plainly." * * * "By this we believe that thou camest forth from God." And yet Socinians affirm, that the Disciples of Christ were insensible to his Divine Nature!

23. "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, *with the glory which I had with thee before the world was.*" John xvii. 4, 5.

After this express declaration, the meaning of which, in establishing the *pre-existence* of Christ, nothing, scarcely, but wilful blindness can pervert. The following phrases, and others of a similar tendency, to a believer in Christ's *pre-existence*, become clear, and mutually illustrate each other. "And now come I to thee." "They have known surely that I came out from thee." "The world hath not known thee, but I have known thee." &c. &c. To the considerate mind, these words of our Lord strike with unspeakable solemnity. Our adorable Saviour was on the eve of his crucifixion. At the last supper, he said to his Disciples, "With desire I have desired to eat this passover with you before I suffer." Luke xxii. 15. With torture and death before him: with invisible conflicts, such as the mind but faintly conceives, and with all that was human in Christ, "straitened," till the great work of man's redemption was "finished;" in this conjuncture of all that was solemn and awful, our Redeemer thus addressed his heavenly Father: "O, righteous Father! the world hath not known thee: but I have known thee, and these have known that thou hast sent me." John xvii. 25.

In these most impressive words, a sentiment is expressed, important, and which ought to sink into the deepest recesses of the heart. At such a time, the Fountain of Truth must send forth Truth; and Christ, at this conjuncture, cheers his sorrowing disciples with many tender accents, and then more expressly reveals to them his real character, by passionately saying, "O, Father, glorify thou me with thine own self, *with the glory which I had with thee before the world was.*" If Socinians persist in regarding these words as no testimony advanced by Christ, of his *pre-existence*, human language can express nothing; or otherwise they can give to it a flexibility of import, satisfactory at least to

themselves, and which establishes any meaning their vagrant fancy might approve.

So direct is this declaration of our Lord, of his *pre-existence*, that even DR. HARWOOD, (lax as he was in his creed) with a candour that became him, thus did honour to truth.

"Were there no intimation in the whole New Testament of the *pre-existence* of Christ, this single passage would irrefragably demonstrate and establish it. Our Saviour here, in a solemn act of devotion, declares to the Almighty, that he had glory with him before the world was, and fervently supplicates that he would be graciously pleased to reinstate him in his former felicity. The language is plain and clear. Every word has great emphasis and force. 'Glorify thou me with thine own self, with the glory which I had with thee before the world was.' Upon this single text I lay my finger. Here I posit my system. And if plain words be designedly employed to convey any determinate meaning; if the modes of human speech have any precision; I am convinced that this plain declaration of our Lord, in an act of devotion, exhibits a great and important truth, which can never be subverted or invalidated by any accurate and satisfactory criticism."

24. In establishing the *pre-existence* of Christ, to all who admit his Divine Character, his own testimony will be deemed sufficient: but it will be confirmatory to find the same truth established from other parts of scripture. The first testimony of the Apostles, will be derived from the example of the Proto-Martyr. The hour before St. Stephen was stoned to death, he thus addressed the Sanhedrim. "This is that Moses which said unto the Children of Israel, A prophet shall the Lord your God raise up unto you of your brethren: him shall ye hear. This is he *who was in the Church in the wilderness*, with the Angel that spake to him in the Mount Sina." Acts vii. 37, 38.

St. Stephen is here speaking of the promised Messiah, who had been predicted by Moses, and declares, that many centuries before, *he was in the Church in the wilderness*. This establishes the *pre-existence* of Christ, with all the emphasis that words can give.

25. "When the fulness of the time was come, God sent forth His Son, * * made under the law." * * "That we might receive the *adoption* of sons." Gal. iv. 4, 5.

Here the important distinction is made between a *real*, and an *adopted* Son. The phrase, "God sent forth his Son," would be strained, and utterly irrelevant, in reference to any man simply

born into the world: but it is quite accordant with Christ's Divinity and *pre-existence*.

26. "The first man is of the earth, earthy: the second man is the Lord from Heaven." 1 Cor. xv. 47.

A contrast is here drawn between two Natures essentially distinct: the Earthly, and the Heavenly. The first man, Adam, partook of the former, and Christ of the latter. Could such phraseology as "the Lord from Heaven, be applied to a mere man, the being of yesterday? If it does not express the *pre-existence* of Christ, what words can?

27. God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. i. 2.

The object of this citation, is, not to enforce the Divinity of Christ, (though it is decisive for that purpose) but to establish his *pre-existence*, which it clearly does, unless it can be proved that an effect precedes its cause.

28. "For verily he took not on him the nature of Angels; but he took on him the seed of Abraham." Heb. ii. 16.

This language, in its fair construction, implies the exercise of *choice*, in Christ, where different conditions were presented, and one was selected, so that his *pre-existence* is involved as a necessary consequence. The words, "He was made also a little lower than the Angels, for the suffering of death," distinctly convey the idea of antecedent existence.

29. "A Body hast thou prepared me." Heb. x. 5.

An ocean is prepared for a ship, and a firmament for a sun. The occupier must precede the thing occupied; so that Christ's *pre-existence* is thus logically inferred.

30. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. viii. 9.

Christ, in the glory "which he had with the Father, before the world was," might be denominated "rich," and that elevation might well be contrasted with his humiliation, when "he had not where to lay his head." What comparative "poverty" could this have been, but the transition from his *pre-existent* state of glory, to his destitute sojourn amongst men? The explanation which Socinians give of this passage, is an insult to common sense; namely, that "Christ might have *enriched* himself, by the faculty he possessed of working miracles, but that he voluntarily chose a state of poverty!" The words are forced on the

recollection, on an occasion almost equally sordid, "Thy money perish with thee!"

31. "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. ii. 6—8.

This passage furnishes irresistible evidence of Christ's *pre-existence* (at least to every believer in Revelation.) It first states his original dignity; then his voluntary humiliation, even to the assuming man's form. Christ is now found in fashion as a man, and this is represented as a great declension; but to be distinguished still, by a descent from a more elevated position, he submits to the lowest state of degradation; even the death of a malefactor on the Cross. If a state of mind did not exist in Socinians, amounting to a determination to resist all evidence that contravened a favourite creed, could there be any hesitation, after so imperative a voice of Inspiration, in admitting the *pre-existence* of Christ? the only point at this time contended for.

32. "For thou lovedst me before the foundation of the world." John xvii. 24.

The Socinian comment on this passage, is a miserable example of the extremity to which *they* are reduced who attempt to make "bricks without straw;" or, who are determined to answer, when they have nothing to say. Their strained explanation is, That God did *not* love Christ before the foundation of the world, except "in purpose and design!" The utmost that their interpretation would authorize, is, a determination, on the part of God, in the fulness of time, *to love* his Son, Christ Jesus; but here, not the future, but the past tense is adopted, "thou lovedst;" which cannot *prospectively* be applied.

33. — "*his dear Son*, who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the

blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven." Col. i. 15—20.

The serious Inquirer after Truth will do injustice to his own eternal interests, if he does not, with solemnity on his spirit, meditate long and deeply on these impressive words of Holy Writ. Let not Socinian perversions blind his understanding, and exclude from his heart the truths here declared. In this citation nothing is controverted. All parties admit the correctness of the translation. *Griesbach*, to whom Socinians so especially defer, thus renders the same passage.

"— the *Son of his love*, who is the image of the unseen God, the first-born of the whole creation, for in him were created all things; those in heaven, and those on earth; the seen and the unseen, whether thrones, or dominions, or principalities, or powers; all things were created through him, and for him; and he is before all things; and in him all things are held together; and he is the head of the body, of the church; he is the beginning, first-born from the dead, that among all things he may be chief; for it pleased God that in him all fulness should dwell; and having made peace through the blood of his cross, through him to reconcile all things to Himself;—through him, whether things on earth, or things in heaven." *Griesbach*. Col. i. 15—20.

In the *First* place, the expressions, "his dear Son," "the Son of his love," is language such as was never applied by God to any Prophet, and is incongruous in its application to angel, or created being. *Secondly*. "The *image of the invisible God*." Can any mind, not blinded by a system, associate such expressions with the Son of Joseph and Mary? *Thirdly*. "The first-born of every creature." Socinians admit that Angels are *creatures*, but the Son preceded these creatures. Does not this fact establish his pre-existence? *Fourthly*. "For by, or in him, were all things created, that are in heaven, and that are in earth." Thrones, Dominions, Principalities, Powers. Created through, or by him, and for him! "who (the Son) is *before*" all, both in time and dignity, and by whom all things consist, or are held together! In addition to these stupendous elevations, he (the Son) is head of the spiritual Church; ordained to be the chief, and to have in all things unrivalled pre-eminence! It pleased the Father also, that his Son should concentrate in himself "*all fulness*!" words of illimitable comprehension. The essence of the Christian system is now announced. The Son

of his Father's love, his dear Son, "makes peace," between God the offended, and man the guilty, so that God is reconciled, and, to sinners are secured the felicities of heaven. How was this great work accomplished, so that man might obtain a blissful immortality? It is, alone, by the *Atonement* offered on Calvary! by the sacrifice of God's dear Son! "*by the blood of the Cross!*" This is the imperishable doctrine of Scripture, "against which the gates of Hell shall not prevail." Who, after these magnificent ascriptions of super-human attributes to the Son of God, can so dwarf his faculties, and violate the declarations of Scripture, as still to regard him (with "Rational Christians") as "A mere man!" "A peccable child of the dust!" "The Son of Joseph and Mary!"—They will stand "alone in their glory!"

34. "God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. i. 2.

Did God by Christ make the worlds? Was Christ the Heir of all things? The believer in Revelation must admit a truth, so often and unequivocally affirmed, and believing it, his *pre-existence* cannot be denied, and being admitted, it disproves the anti-christian tenet of Socinians, that Christ, our adorable Lord and Saviour! "was a mere man," the "Son of Joseph and Mary!"

35. On one occasion Christ said to his Disciples, "*What and if ye shall see the Son of Man ascend up WHERE HE WAS BEFORE?*" John vi. 62. The rejecter of the *pre-existence* of Christ, is earnestly requested, dispassionately to reconsider the full import of these words. Let him reflect, whether Christ, if he was a mere being of yesterday, and possessing a Prophet's integrity, could veraciously affirm, that, prior to that time, he had existed in Heaven, "where he was before." The Son of Joseph and Mary, refer thus to a prior state of being! Happily for the cause of truth and righteousness, and to the Socinian's confusion, this enunciation was combined with a predicted, and fulfilled event, admitted by Socinians themselves; the Ascension of Christ. The reality of one confirms the other. If this were the only affirmation of our Lord's *pre-existence*, it would confute the Socinian; but in unison with so many other proofs, the doctrine, in fairness, is unassailable. But although the pre-existence of Christ is here so clearly expressed, the Apostle of Socinianism is determined to withstand all light but his own. He says, "So "strange and incredible does the hypothesis of a pre-existent state "appear, that, sooner than admit it, I would suppose the whole

"verse to be an interpolation ; or that the Old Apostle dictated "one thing, and his amanuensis wrote another!"

36. "The bread of God is he which cometh down from heaven, and giveth life unto the world." John vi. 33.

Here the same truth is affirmed, and an announcement made, expressive of his higher and second nature. No Socinian can believe Christ, when he speaks of having descended from a higher state of being, to "give life to the world." He can no more believe Christ, than he can believe the Apostle, when, speaking of Christ, he pronounces him to be "King of kings, and Lord of lords;" and then, to express the Divinity of his Lord, in language the most impressive and distinct, identifies his oneness with the Father, by subjoining, "Who only hath immortality." 1 Tim. vi. 15. And yet Socinians can affirm that St. Paul did not teach the Divine nature of Christ! Could he have ascribed such attributes to Moses or Samuel, or any "*mere man*," without blasphemy?

37. "God sending his own Son in the likeness of sinful flesh." Rom. viii. 3.

Jonah was sent to Nineveh. He must have existed before he was sent. God sent his own Son to this world, in the likeness of sinful flesh. If words are allowed to convey their unconstrained signification, the *pre-existence* of Christ is here plainly affirmed.

38. "God sent forth his Son, made of a woman." Gal. iv. 4.

The phraseology would be unexampled, and most unnatural, which described Isaac as the son of *Sarah*, rather than Abraham. Yet Christ is designated as "made of a woman;" in confirmation of his miraculous conception, which the Apostle clearly implies, without the formal expression.

39. These things said Isaias, when he saw his glory." John xii. 41.

Socinians affirm Christ to have been no other than a Prophet and to this necessity they are reduced, or their system would be destroyed. But how can they reconcile one Prophet writing thus of another Prophet? What would be thought of the congruity, or even modesty of Ezra, anticipating the appearance of Jeremiah, and predicting his "*Glory*?" "The Glory of the only-begotten of the Father," might be rapturously anticipated, but to apply such language to "a mere man," insults the understanding.

40. "They drank of that spiritual Rock that followed them : and that Rock was Christ." 1 Cor. x. 4

Here the presence and influence of Christ is plainly, though figuratively expressed, whose care over his Infant Church, even then, in his *pre-existent* state, was unceasingly exercised. How the dependence of the Israelites could have been placed by faith, on "*a mere man*," to appear on the human stage, fifteen hundred years subsequently, exceeds comprehension.

41. "Though he were a Son, yet learned he obedience." Heb. v. 8.

The facility, the spontaneity, with which Socinians can believe, or disbelieve, just what they will, excites astonishment. They can subscribe to the fact, that the high and super-human qualities, so profusely in scripture ascribed to Christ, refer merely to "*a peccable man*;" and they can believe also, that this peccable man, will ultimately summon all the generations of his fellow peccable men to his Tribunal Bar! They can believe, that a mere man, born in Judea, eighteen hundred years ago, possesses the requisite, God-like qualities, to judge all the generations of men, for the *preceding* four thousand years! They can believe also, that "*the mere son of Joseph and Mary*," will not only determine the eternal destinies of the innumerable multitudes who flourished *anterior* to his birth, but that he will equally judge, and sentence to limited woes, to terminate in happiness, all the diversified tribes who *shall* successively appear on our earth, till the grand conflagration! Can any "*mental imbecility*" and wild credulousness exceed this?

Such exhibitions are the *positive* part of their belief: but Socinians are alike illustrious in the *negative* scale. They cannot believe that the above significant words, "Though he were a Son, yet learned he obedience," convey any meaning irreconcilable with Christ being "*a mere man*!" That a human being, dependent on the will of the Almighty, should submit to a power he could not controul, is not surprising; but that Christ, the "*Son of God*," should voluntarily have assumed our nature, is introduced as an evidence of condescension; even he, though a Son, submitted to obedience, and *that* a Sacrifice on the Cross, "*for the life of the world*!" But Socinians cannot perceive in all this, the slightest opposition to their own views. They still behold in Christ, "*a mere child of humanity*." They can believe his actions to be those of *God*: and his faculties those of *man*, without any sense of incongruity!

42. The pre-existence of Christ is not only clearly to be inferred from the preceding Scriptural citation, but the succeeding verse confers on Christ all the qualities corresponding with

such pre-existence. He is declared to be "*The author of eternal salvation unto all them that obey him.*" Heb. v. 9. Eternal Salvation dependent on *obeying* "a mere man!" Socinians, in their boundless credulity, can believe even this!

43. "Lo, I am with you alway, even unto the end of the world." Matt. xxviii. 20.

The Socinian "Improved Version," translates, *unto the end of the world*, "unto the end of the *age*;" meaning that age, or to "the destruction of Jerusalem." In this sentiment, however, they have been so triumphantly refuted by all Scholars; as they have been in so many other of their mistranslated passages, that the principal Socinians appear to be heartily ashamed of their once boasted "Improved Version."

By limiting the presence of Christ with his followers, to the destruction of Jerusalem, Socinians conceive that they advance a great way toward disproving his Omnipresence; implying, that he might be with his Church for "forty years," but if they allowed his presence till the end of the world, it would be conceding to him a Divine Attribute. This is one of their many inconsistencies. They allow that "a mere man" might continue his efficient, but unseen and spiritual presence with his followers for a limited period, without remembering that "a mere man" could not be so present one moment after his death. Their erroneous views appear also, in forgetting, that if Christ could direct and sustain his Church for a few years, he would break through the barriers of humanity, in the manifestation of a power which is illimitable. He who, after quitting this world, could exercise a superintendence over his Church for forty years, might protract it to the end of the world, or to Eternity.

Another gross inconsistency in Socinians, is, their allowing our blessed Saviour a *post-existence*, but denying his *pre-existence*. They concede his continuance on earth for forty years, succeeding his death, but deny that he was there forty years before his assuming "flesh;" but is one contingency more unexceptionable than the other? Both exceed the powers of nature, and are equally inconceivable, except through the intervention of Deity. Passing over, for a moment, the direct testimony of Scripture, a calm view of the question, might suggest to any one, that a Being, so far removed from the laws of man and matter, as to govern his Church on earth for "an age," might reasonably be supposed to have existed before he appeared in the nature of man. The reasoning is altogether concerning one, not subject to our laws, according to the acknowledgment of our adversaries;

for he who, by his miraculous influence, could protract his stay on earth after his decease, for a definite time, might, for all that can be shown to the contrary, have existed, antecedently, for a time indefinite.

But notwithstanding Socinians thus exert their utmost efforts to reduce the Saviour to the simple standard of humanity, the concession they make, of his having protracted his stay on earth for "forty years," carries with it consequences which prove more than they designed. It will not be contested by Socinians, that Christianity will be co-existent with time: but Christianity is not an abstract and variable quality. It is identified with a *Church*, and that Church will consist of a succession of members, progressively to extend in number, and purity, till the whole human race shall yield subjection to the "King of Zion." During this long process, when so many will be called out of the Kingdom of Darkness, following each other, increasingly, in triumphant array, not one can embrace the truth, and enrol himself under the banner of Christ, without being noticed by him, their spiritual head, both in the incipient state of faith, and in its consummation. If this be allowed, and the Christian cannot deny it, Christ will not have renounced all superintendence over earth for "forty years" merely, but will regard his Church with an interest progressively augmenting, till all hearts are subdued to himself.

44. "No man can come to me, except the Father which hath sent me draw him: *and I will raise him up at the last day.*" John vi. 44.

These are words of profound significance, that should appal the Socinian. Here the unearthly character of Christ blazes forth. The conjoint operation of the Almighty Father, and his "Beloved Son," is here manifested. One draws. The other receives: not for a limited period, but throughout all generations. With a voice and authority, that leaves Archangels far behind, Christ says, "*And I will raise him up at the last day.*" Is this the language of "a mere man," the "Son of Joseph and Mary?" In truth, the Faith of a professed Infidel is a thousand times more *rational* than that of the boasted "*Rational Christian.*" He rejects Christianity, but he does not mutilate it. Believing in *Chance*, he abandons the whole apparatus of Inspiration, and is satisfied to take his "leap in the dark." In this there is *madness*, but no *inconsistency*. But Socinians grant such a measure of superintendence to the Saviour, as can be exercised by none but Deity; they allow that Christ will raise the Dead, and Judge the

world, and yet regard the Being who thus exercises the highest of the Divine Prerogatives, as "a peccable man!" They allow that Christ, at the last day, will raise the sleeping dust of all his followers, but yet, with a matchless obtuseness of the moral perception, and in despite of all the Bible declares, deny his *pre-existence*!

Considering how express and numerous the declarations of Christ were, respecting his antecedent existence, and that a similar doctrine was also so expressly taught by his Apostles, some curiosity might be entertained, to ascertain the reasoning process, by which Socinians can evade such decisive testimony, and persist in affirming Christ to have been "a mere man." This renunciation of Christian Faith may be ascribed, primarily to two causes, Pride and Credulity; each carried to an excess. Pride, in the first instance, by rejecting what God has said, when opposed to their own arbitrary reason; and, in the second place, by capriciously *relying* on the authority of the two Heretics before noticed, *Ebion* and *Marcion*, and whose *abject* authority Socinians themselves would despise, if it were not the *only* stay which sustains their tottering system. A brief explanation will here follow.

Ebion was a heretic of the first century, who indulged, like our modern Socinians, in the boldest speculations, and made his own fancy, alone, on all theological points, the standard of appeal. Having settled the preliminary question, that no reverence to the letter of inspiration was exacted from *him*, or was binding on *his* faith, he revelled to excess in his assumed liberty. He boldly rejected all the Epistles of St. Paul, and, as the passion for spoliation is generally progressive, he next excluded from his canon the Gospels of Mark, Luke, and John; retaining alone the Gospel of St. Matthew, with sundry alterations and curtailments; and because, like Socinians, he disliked the *Miraculous Conception*, he excised the two first chapters of his one Evangelist, and then gave these mutilations to his followers, the *Ebionites*, as the whole "Testament of our Lord and Saviour Jesus Christ!" It will be an effort with many to believe, that, on the authority of this *Ebion*, the Socinian Editors of the "Improved Version," should have printed the two first chapters of St. Matthew, relating to the Miraculous Conception, in italics, as of *doubtful authority*, and this in opposition to the judgment not only of their own *Archbishop Newcome*, but the express disclaimer of *Griesbach*, whom they profess to follow!

The Editors of the "Improved Version" have still added to

their disreputable tergiversation. They have printed in italics, *as doubtful*, the two first chapters of St. Luke, containing also the Miraculous Conception, contrary alike to the testimony of Newcome, Griesbach, and even Wakefield, relying alone on the heretic, *Marcion*, who flourished in the second century. This *Marcion*, with an accession of new light, as time rolled on, repudiated the selections of *Ebion*, and determined to construct a Bible of his own. For this purpose, he rejected the whole of the Old Testament, and accepted one only of the Gospels, that of *St. Luke*, with the two first chapters, of course, relating to the Miraculous Conception, expunged: and in deference to this *Marcion*, the Editors of the "Improved Version," have printed *as doubtful* the two first chapters of Luke, while, at the same time they *confess* that they have no other authority but *Marcion*, for their expurgation; and state, with all its condemnatory effect, that these chapters, to which they have attached the brand of suspicion, "*are found in all manuscripts, and versions, which are now extant.*" In a literary sense, this is one of the gravest and most nefarious actions on record. But the "Miraculous Conception" was to be got rid of, *on any terms*, or Socinianism would suffer.

Every page of the New Testament bears conclusive evidence of the *pre-existence* of Christ, and which is the only solution to statements which otherwise would be found unconquerably dark. The preceding attestations of this great doctrine, are a few examples, out of innumerable others, with which the Bible abounds, and all of them are irreconcilable with Socinian principles. In proportion as this vitally important subject is investigated, and the Scriptures are impartially consulted, with hearts prepared by *humility* for the reception of divine truth, the character of Christ will be exalted, and the subterfuges and dogmas of Socinus, and his adherents, wither away before the invincible power of Truth, and the breath of Inspiration.

As a supplementary remark; The arguments and examples here produced, must, it is presumed, establish the fact of our Lord's *pre-existence*, in the estimation of all who bring unbiassed minds to the consideration of the subject; but can one who admits this solemn truth, (apart from Socinians) believe that that Divine Being, who, in the fulness of time assumed our nature, to redeem a guilty world, remained in this his pre-existent state, wholly indifferent to the affairs of earth? that he exercised no interference in human concerns; especially over his own infant Church, commencing with righteous Abel, and extending to the

Patriarchs, to Moses, and all the Prophets? that the Great Shepherd of the Fold of God, in all ages, maintained unbroken apathy; regulating none of those complicated events which preceded, and were essential to his own ultimate assumption of the human garb? The supposition is as unreasonable as it is opposed to the judgment of Christians in every period of time, and to the fullest testimony of Scripture.

St. Stephen, (as we have seen) speaking of the Messiah, under the designation of that Prophet promised by Moses, expressly says, Acts vii. 38, "This is he that was *in the Church in the wilderness*, with the Angel which spake to him in Mount Sina." Such a testimony as this, from an authentic record, on secular occasions, would be unscrupulously admitted; why should Socinians here reject it? The following is more particularly addressed, not to the confirmed Socinians, but to Inquirers after truth, whose minds are still open to conviction, and who are satisfied to receive the words of Inspiration as their infallible guide.

1st. "And God said, Let *us* make man in *our* image." Gen. i. 26. Again, "And the Lord God said, Behold, the man is become as one of *us*." Gen. iii. 22.

These words of the Almighty must have been addressed to *some* intelligent Agent. It could not have been to the highest Archangel, from the incongruity of God addressing any of his creatures in such terms of equality. "Let *us* make man." "Become as one of *us*." It must have been, therefore, as the only conceivable alternative, addressed to him who was "with the Church in the wilderness:" his "well-beloved Son," to whom he said, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. ii. 8.

2d. Who was it that appeared to Hagar, Sarai's maid, as she sat by a fountain of water." Gen. xvi. 7. It could not have been Jehovah, for, "No man hath seen God at any time." It could not have been an Angel, the language used being too high and independent for any messenger of God; therefore it must have been he who was "with the Church in the wilderness," and who unceasingly watched over all the persons and circumstances, in any way connected with, or that mysteriously led on to his own approaching Incarnation.

3d. The Bible, with its own exquisite simplicity, thus narrates a Divine appearance to Abraham. "And the *Lord* appeared to him in the plains of Mamre: and he sat at the tent door in

the heat of the day. And he lift up his eyes and looked, and, lo, three men stood by him, and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet; and rest yourselves under the tree; and I will fetch a morsel of bread; and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf, tender and good, and gave it to a young man; and he hasted to dress it. And he took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat." Gen. xviii. 1—8.

One of the three men appears to have possessed more dignity than the rest, whom Abraham especially addressed, calling him, "My Lord." This is the fountain-head, the little stream that is to become the mightiest of rivers; miraculous in its commencement, its progress, and its termination. The language adopted by this celestial visitant, surpassed in tone and significance, that appropriate to any angel. It could have been no other than he, likewise, "who was with the Church in the wilderness." It was the Son of God in his pre-existent state, arranging the train of events, which were to proceed, regularly, from this moment, and to conclude in his own glorious Advent. In words becoming his Divine character, he thus authoritatively spake: "I will certainly return unto thee." Stricken in years as Abraham and Sarah were, he said, "Sarah thy wife shall have a son." "Is any thing too hard for the Lord?"

The three men then arose, and proceeded toward the City of Sodom, Abraham conducting them on their way; when two only of the men proceeded toward the city about to be destroyed; while the chief of them, tarrying behind, thus addressed the Patriarch, in all his super-human dignity: "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, *and all the nations of the earth shall be blessed in him?*" Abraham, now, with unspeakable awe, must have perceived that it was a Celestial

Messenger who addressed him ; when, learning from him his purposes of vengeance, he pleaded, in the highest strains of pathos, for the devoted place. In the conclusion he said, "Oh, let not the Lord be angry, and I will speak yet but this once: Peradventure ten (righteous) shall be found there. And he said, I will not destroy it for ten's sake." The truth here contended for, acquires new confirmation as the events of Scripture unfold.

4th. The same "Angel of the Covenant," afterwards restrained Abraham from offering his son Isaac, Gen. xxii. 11. saying, "Lay not thine hand upon the Lad, neither do thou any thing unto him, for now I know that thou fearest *God*, seeing thou hast not withheld thy son, thine only son from *me*." The same Angel, with an utterance that became his Divine character, thus addressed the Patriarch. "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son ; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies ; and *in thy seed shall all the nations of the earth be blessed.*" Gen. xxii. 16.

5th. The Angel with whom Jacob wrestled, Gen. xxxii. 24. must have been Christ, in his pre-existent state. "Jacob called the name of the place Peniel, saying, for I have seen *God* face to face." Hosea xii. 3. referring to this occurrence, says, "By his strength he had power with *God*, yea he had power over *the Angel* and prevailed ; he wept and made supplication unto him : he found him in Bethel, and there he spake with us ; even *the Lord God of Hosts* ; the Lord is his memorial."

6th. Jacob, approaching his dissolution, blessed the two sons of Joseph, saying, "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life unto this day, *the Angel which redeemed me* from all evil, bless the lads." Gen. xlviii. 15. Here a distinction is made between God and the Angel ; from the latter of whom, in conjunction with God himself, Jacob *implores* a blessing. This would be idolatry, if the *Angel* were merely such ; but being "the Angel of the Covenant," "The First-begotten," whom the Angels of God were commanded to worship, the supplication is justified, and the reference clear.

7th. Moses, in the wilderness, at the foot of Mount Horeb, beheld a bush burning, and not consumed, when, drawing near

to the fearful spectacle, "*God* called to him out of the midst of the bush, and said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." He continued, "Put off thy shoes from thy feet, for the place where thou standest is holy ground." And yet this God of Abraham, and Isaac, and Jacob, is declared by St. Stephen, Acts vii. 30. to have been "an Angel of the Lord;" who thus authoritatively addressed Moses. "I have seen, I have seen the afflictions of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them; and now, come, I will send thee into Egypt." Ex. vii. 34. This "Angel of the Lord," to whom Divinity is ascribed, was, so far as constructive and consequential evidence can extend, Christ Jesus, in his pre-existent state. For the reasons before stated, it could not have been the Father; it could not have been a Creature, and therefore, because no other solution can be given, it must have been the Son, in his accommodated form, under the character of an Angel, who equally conversed with Adam; rebuked Cain; visited Hagar; addressed Abraham; wrestled with Jacob, redeeming him from all evil, and who is now, through the instrumentality of Moses, about to deliver the oppressed Israelites from the bondage of Pharaoh.

8th. The same "Lord," or Angel, "talked with Moses," at the door of the tabernacle, and encouraged him, by saying, "My presence shall go with thee." Ex. xxxiii. 9. 14.

9th. To adduce one instance more of the interference of this Angel. As Joshua stood by Jericho, a man approached him with a drawn sword, advancing to whom, Joshua said, "Art thou for us, or for our adversaries? And he said, Nay; but as Captain of the Host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the Captain of the Lord's Host said unto Joshua, (such as he had said to Moses, at the Bush) Loose thy shoe from off thy foot; for the place where thou standest is holy." Josh. v. 13—15.

These examples, out of many others, of angelic interference in the affairs of men, can alone be ascribed to our Lord, in his pre-existent state; since the visible appearance of Jehovah is adverse both to reason, and to the clearest declarations of Scripture, whilst the language employed is wholly incongruous with any celestial intelligence, or *created being*. It is, however, in perfect accordance with *him*, whose Spirit inspired the Prophets, 1 Pet. i. 11; who presided over "the Church in the wilderness;"

who was "The Angel of the Covenant;" "The Captain of the Lord's Host;" "The Messenger of Jehovah;" "The Lion of the Tribe of Judah;" "The Saviour of the world;" "The Son of God." *

* The following is *Griesbach's* deliberate avowal of faith in the Divinity of Jesus Christ, to whom Socinians so generally defer.

"To remove, as far as in me lieth, all unjust suspicions, and to take away a handle of calumny from malevolent men, I do publicly profess, and call God to witness, that I by no means doubt the Divinity of Christ. And indeed, the arguments and places of Scripture, are so many, and so clear, to vindicate the true Deity of Christ, that I can scarcely conceive how this doctrine can be called in question, by any one granting the divine authority of the Holy Scriptures, and admitting the just rules of interpretation. Among the first passages, that of John i. 1—3, is so clear, and superior to all exception, that the daring attempts of interpreters and critics have never been able to overturn, nor to wrest it from the Defenders of the Truth."

ON ETERNAL PUNISHMENTS.

Nothing has so effectually replenished the declining ranks of Socinians, as their laxity with respect to future punishments. They first advance most unjustifiable representations of the doctrine the friends of Evangelical Religion hold, and then invite all around them to embrace a faith which discards Satan as a bugbear, and indiscriminately promises Heaven alike to all. They have given ample evidence of the contempt with which they regard the Bible, when it opposes their views, and in no respect more strikingly, (as will subsequently appear) than in the unceremonious manner in which they trample on all the threatenings contained in the Sacred Page.

When a dispassionate view is taken of the state of the world : of the alienation of heart from God ; of the daring defiance of his law ; and of the invincible determination which prevails, to regard the *present*, and to despise the *future* ; a deep impression must be forced on the mind, that mankind are in a lapsed and degenerate condition. God has bestowed on us his Written Word, where the only antidote for these complicated evils is found ; yet, for the most part, men disdainfully reject it ; but he has impressed on them another law, the law of Conscience, to which they must yield, at least, partial subjection. They may parley and contest, but the internal monitor is loud and pertinacious in his rebukes ; and there are moments of cessation, in the career of sin and folly, when his voice will be heard.

What must be the mass of uneasy feeling ; of condemnatory personal accusation ; of gloomy anticipation, in a society, rebelling thus against its Maker, where conflicting principles are in operation ; the bad predominant, and the good repressed, and scorned, and crushed, but still living, and injecting often the faint whisper into the dissatisfied heart, that dashes with poison the most luxurious cup of pleasure. The consciousness that all

is not right; and the searching apprehension that the bad may become worse, powerfully urges the victim of disquietude to embrace *any* creed which administers a soporific; and which especially gives his corrupt heart, all it covets for this life, without debarring him from the promised joys of that which is to come.

Here the Socinian doctrine presents all that can be desired; an exemption from what he derides, "*remorse*;" (if he be of the large Necessarian division) together with deliverance from an officious accusing conscience; as well as freedom from the fears of Satan, and the idle terrors of Hell. Accompanied with all this, he has the fullest assurance, that no course of life will exclude the "*Child of Frailty*" from ultimate happiness, and the Kingdom of Heaven. If it were not for the flagrant *inconsistency* of such sentiments with the *whole Scriptures*, letter and spirit, so as to restrain and revolt, all who *reflect*, and are not hopelessly afflicted with Socinian *credulity*, instead of "*the grass growing at their Temple door*,"* the pavement would "*be worn*," and hosts innumerable spontaneously crowd so enticing and flowery a path. But (however reluctantly acknowledged) serious impediments obstruct such a consummation. *Reason* and *Common sense* have too strong a hold on the discerning multitude. They *will* think for themselves. They cannot quite shut their eyes, and extinguish their understanding, and falsify their heart, and forget their Bible; and *this principle alone can account for the PAUCITY OF SOCINIANS*, as well as for the *shifting* nature of their communities.

It may "occasion regret, but cannot excite wonder," that, with such inscriptions on their banner, one here and there should falter, and be found, for a *brief season*,* augmenting the Socinian ranks, and caught in their siren toils: that a meagre few should occasionally swell their number, manifesting a motley diversity of all classes and characters, where the invitation is as general, as the selection is unfastidious; comprehending the Sensualist, (charmed with such attractive palliatives;) the Pharisee; with the Formalist, and the most determined worshipper of Mammon; for, according to every calculation, no small acquisition is the promise of *both worlds*: all *smooth* and *easy*; no wearisome and grating *prerequisite*; no *cross*; no *sacrifice*: all that can gratify *here*, or secure felicity *hereafter*. But is the question so easily decided? A few sober thoughts may elucidate this subject.

* See the first Note in the *Appendix*; where will be found many illustrations corroborative of the Text generally.

Universal experience proves that gradations in rank and mental endowments have ever prevailed in the world ; and from the constitution of society, and the complexion of the human mind, such distinctions are likely to be perpetuated. Interruptions may partially arise ; fresh modifications of the social system may occasionally prevail, but the system, in its fundamental features, could not be changed, without a complete subversion of the order of things. The sands on the shore must unequally be exposed ; the earth must present its superficial stratum ; nor could all the planets in our system, without anarchy, move in the same orbit.

We are justified in believing that the Supreme Being, in his government of other worlds, and particularly in heaven, maintains something of the same analogy. We read of Cherubim, and Seraphim ; of Thrones, Dominions, Principalities, Powers ; of Angels, and Archangels ; which proves diversity, as well as gradation ; so that the *principle* of different conditions is established, and which, emanating from Infinite Wisdom, must be the best possible disposition.

Quitting for the present the extra mundane system, we not only behold a diversity of ranks under our own individual notice, but a very unequal distribution of apparent happiness and misery ; much of it essential to our condition as men ; but much more resulting from moral evil. Mankind, as the subjects of ignorance and vice, have wandered in all ages far from God, and consequently from happiness. The abstract convictions of right, have offered but a feeble barrier to the most ungovernable passions ; and the experiment was once tried for four thousand years, to ascertain the competence of man to regulate himself, as well as society collectively. The result is recorded on the page of history ; and the melancholy failure of the combined effort of all ages, and the mightiest minds, to organize a code of laws which should renovate the world, and prove commensurate with the moral wants of man, has excited despair of *one remedy*, only *to exalt another*.

The Almighty beheld his rational creatures, once in the image of their Maker, marred by sin, augmenting with every generation ; and though he never left himself "without a witness," yet he mercifully determined to raise up from one Individual, (under circumstances that manifested omnipotent power) a People under his own theocratic guidance, who should become the depositories of Religious Truth, and from whom, in later ages, the *Messiah* should descend, and bring "Life and Immortality to

light." The People thus called, still exist, as a *perpetual mirade*, and retain their original, and characteristic faith; an hostility to Polytheism, and a belief in the one Living and True God.

Here is a vast field opened for profane and querulous speculation, and which may illustrate the folly of such unbridled and interminable inquiries. It might, and has been asked, Why was one particular nation selected? This was partial in the highest. Why should the few be benefited to the exclusion of the many? Why should not all men be made participants in so great a blessing, and that at once? Why was there any occasion for mercy? Why was evil permitted? And if it appeared in one moment, why was it not extinguished in the next? Why was Eden established in so luxuriant a clime? Had it been placed in the Polar regions, there could have been no fruit, and consequently no fall. Why was man so recently called into existence? Why was he called at all? Why was the space allowed to be so long between the Fall and Recovery of man, through Christ? Why was there a subordination in Spiritual Intelligencies? Seeing God possessed the *power*, why were not the Spirits of the Just made Principalities? Why not Principalities Angels? and Angels Archangels? Or rather, Why were not all the Seraphic Orders elevated in the highest possible approximation to the Eternal himself? Why again, were not insects made reptiles, reptiles quadrupeds, quadrupeds men, and men angels?

These are some of the impieties to which this bold spirit of speculation conducts, the dread of which ought to enforce on all, the imperative obligation, to leave the Almighty to conduct his vast purposes, *in his own way*; and which we ought to be quite sure is consonant alone with Perfect Wisdom. This befitting spirit, among other benefits, would prompt men to acquiesce in the reasons which restrained the Saviour from furnishing, during his abode on earth, those overwhelming evidences of his Divinity and Messiahship to the world at large, which he saw fit for the most part, to confine to his Disciples, whilst he extended the knowledge to them only *progressively*. ("I have yet many things to say unto you, but ye cannot bear them now." John xvi. 12.) Our limited views enable us to perceive, that had these *fuller* evidences been displayed, *three* consequences, subversive of the whole Christian economy, would inevitably have followed. It would have destroyed, in the *first* place, all *unconstrained* intercourse between Christ and his Disciples, who still, however, regarded him as their Divine Lord, and believed that

he would be their future Judge; but a *miraculous power* was evidently exerted over them, so that his *whole nature* was partially concealed, bearing a resemblance to the transaction at *Emmaus*, when the eyes of the two Disciples "were *holden*, that they should not know him." John xxiv. 16. It would, in the *second* place, have superseded *faith*, by presenting *demonstration*, in its effect calculated to confound the human faculties; but the temperate and subdued light which Christ displayed, moderated his splendour, like "a glass darkened" the natural sun. And as a *third* consequence, it would have required some other means for the redemption of the world, than the "*Blood of the Cross*." We must take man as he is, and circumstances as they are, and remember that "we are but of yesterday, and know nothing." When a Mite can extend his mental glance over, and comprehend the magnitude and rotundity of the earth *he inhabits*; though with less prospect of success, we may endeavour to understand the intricacies and involutions of the Divine Government.

When descanting on these high subjects, modesty would be a mark of wisdom. If we recognize God, "as God," we must submit, not only our wills, but our understandings to him. A flood of light, through the Gospel, has been poured on many subjects, which, in earlier ages, were impenetrably dark; and when the illuminations of Heaven are flashed on our mind, much that is now obscure, will become clear, and the doubtful certain. What at present should withhold our confidence in the highest Intelligence, and the most perfect Goodness? We may err in our conclusions, and misapply means to ends, but God cannot. We acknowledge him to be the Moral Governor of the World, and, as such, he has a right to establish his own laws, which, though arbitrary, must be accordant with the nature of the Lawgiver. Man has received from his Maker, a Book replete with wonders! Wonderful in its origin! Wonderful in its component parts! Wonderful in its consistency! Wonderful in its preservation! and surpassing Wonderful in its revelation of Eternal Truths! If this Book *does* contain the mind and will of the Almighty; if it *does* inform us, that Man, without the favour of God is miserable; that nothing can compensate for the loss of his smile; "which is better than life;" that the light of his countenance transcends in value all created good; and that, without his blessing, the riches of the Universe, enjoyed for ages, (in the estimation of true wisdom) would be as "the chaff which the wind driveth away:"—If this Book *does* contain laws

for the regulation of his Rational Creatures, and penalties for the infraction of those laws, who can be justified in resisting the one, or in condemning the other?

It is a fact, that God *has* given us this Directory, supported by irrefragable argument, containing explicit ordinances, combined with threatenings attendant on their violation. *Did a human legislator ever enact statutes, and make no provision for their fulfilment*—especially when the richest rewards were extended to obedience? Without penalties, they would be *advice*, and not *law*. The failure of a promise, “in the world’s defective morality,”* is resented; and shall we ascribe a less tenacious adherence to rectitude in our Supreme Judge? We subscribe to his authority; we acknowledge his beneficence; we admit the contraction of our own views, and, therefore, incompetence to determine on such subjects, comprehensively: and if we find in this Book, envired as it is with the credentials of heaven, certain enactments which do not exactly accord with our preconceived notions, are we to distrust ourselves, or God?

It becomes the Inquirer after Truth, calmly and solemnly to weigh, and “inwardly digest,” the following express declarations concerning the future condition of the Wicked; and then if he can deceive himself, and lull his apprehensions with unscriptural dreams of safety, let him believe with Socinians, that the finally impenitent, and hardened unbeliever, will still be found at the right hand of God; and, notwithstanding all he has threatened, will sit down at last, with Abraham, and all the righteous, in the Kingdom of Heaven!

1. “Fear not them which kill the Body, but are not able to kill the Soul: but rather fear him who is able to destroy both Soul and Body in Hell.” Matt. x. 28.

2. “Whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.” Matt. xii. 32.

3. “So shall it be at the end of the world: the Angels shall come forth, and sever the wicked from among the just, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.” Matt. xiii. 49, 50.

4. “What is a man profited, if he shall gain the whole world, and lose his own Soul? or what shall a man give in exchange for his Soul?” Matt. xvi. 26.

* Dr. Chalmers.

5. "Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell." Matt. xxiii. 33.

6. "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into Hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." Mark ix. 43, 44.

7. "The chaff he will burn with unquenchable fire." Luke iii. 17.

8. "Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, fear him." Luke xii. 5.

9. "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets, in the kingdom of God, and you yourselves thrust out." Luke xiii. 28.

10. * * * "nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. vi. 10.

11. * * * "as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. v. 21.

12. "The enemies of the cross of Christ: whose end is destruction." Phil. iii. 18, 19.

13. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. i. 9.

14. "That they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii. 12.

15. — "A certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. x. 27.

16. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. iv. 18.

17. "And these shall go away into everlasting punishment: but the Righteous into life eternal." Matt. xxv. 46.

18. "To whom the mist of darkness is reserved for ever." 2 Pet. ii. 17.

19. — "Hath no inheritance in the kingdom of Christ and of God." Eph. v. 5.

20. — "Taking vengeance on them that know not God." 2 Thess. i. 8.

21. "None of them is lost, but the Son of Perdition." John xvii. 12.

22. "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Matt. vii. 19.

23. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 2.

24. "The wicked is driven away in his wickedness : but the righteous hath hope in his death." Prov. xiv. 32.

25. "He will gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire." Matt. iii. 12.

26. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat : because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. vii. 13, 14.

27. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven." Matt vii. 21.

28. "Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn." Matt. xiii. 30.

29. "He that believeth and is baptized shall be saved ; but he that believeth not shall be damned." Mark xvi. 16.

30. "And the ruin of that house was great." Luke vi. 49.

31. "The Son of Man shall send forth his Angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity ; and shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth." Matt. xiii. 41, 42.

32. "The Kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind : which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world : the Angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire : there shall be wailing and gnashing of teeth." Matt. xiii. 47—50.

33. "If that evil servant shall say in his heart, My Lord delayeth his coming ; and shall begin to smite his fellow servants, and to eat and drink with the drunken ; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites : there shall be weeping and gnashing of teeth." Matt. xxiv. 48—51.

34. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

35. "Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap." Gal. vi. 7.

36. "He that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. vi. 8.

37. "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. xxii. 15.

38. "And besides all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot ; neither can they pass to us, that would come from thence." Luke xvi. 26.

39. "The rich man also died, and was buried ; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Luke xvi. 22, 23.

40. "For in the hand of the Lord there is a cup, and the wine is red : it is full of mixture ; and he poureth out of the same : but the dregs thereof, all the wicked of the earth shall wring them out, and drink them." Ps. lxxv. 8.

41. "The preaching of the cross is to them that perish foolishness." 1 Cor. i. 18.

42. "For we must all appear before the Judgment Seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10.

Is there a spirit in existence sufficiently impenetrable, to read these denunciations against the enemies of God and goodness, without fear and emotion ? The Threatener is irresistible. The Legislator is just, as well as merciful, in an infinite degree ; but he is also the "*God of Truth*." Has he thus threatened, "and will he not do it ?" Shall man, the creature he has made, sitting as a dictator, arraign the decisions of his Judge ? Shall the being "crushed before the moth," condemn all he cannot comprehend, and daringly lift his arm against Omnipotence ?

The first question to be asked by every rational inquirer after truth, is, Are the Scriptures to be received as a Revelation from God ? If the affirmative be admitted, then these disclosures from heaven, whether accordant, or not, with our contracted views, are to be received with acquiescence ; and a disposition be cherished to question our own reasonings, rather than the words and threatenings of the Almighty.

Socinians, the most reckless of speculators, on the subject of Eternal Punishment, have raised the standard of revolt, and

have come to the determined resolution, that, let Scripture say what it will, there *shall* be no Eternal Punishment! that man, under any degree of delinquency, shall not only not be *eternally* banished from his offended Creator's presence, but, that, he shall be admitted *eternally* into Heaven! In Socinian apprehension, he will, by the might of his own arm, and in despite of flaming sword, and crushing thunderbolt, scale the Battlements of Heaven, and, unbidden, and unprepared, participate with all the Celestial Hierarchies, in the unutterable joys of Paradise. It appears marvellous, that Socinians, who tacitly acknowledge the authority of Scripture, should so flagrantly illustrate their insincerity, as contumeliously to reject, amongst other things, the banishment of the wicked from the mansions of the blessed. A few dogmas of their own creation, are armed by them with a potency that can resist, or neutralize, all the threatenings at which the highest Archangels might tremble. *Hesitancy*, with Socinians, in the avowal of the most questionable and startling propositions, is the proof of "a feeble mind." The test of truth, and the standard of rectitude, human and divine, are their own metaphysical concoctions, to which the Almighty himself must bow!

One of their Writers, (Mr. Belsham) with a hardihood, that in the simple record sends a shuddering through the heart, thus authoritatively declares, "If God mark and punish every instance of transgression, he must be a Merciless Tyrant, and we must be tempted to wish the reins of government were in better hands!"

The opposition of Socinians to the eternal separation of the righteous from the wicked, is often *indirectly* exhibited. They do not, on these occasions, with the frankness which becomes ingenuous advocates, state at once their opposition to the *Bible*, but they conceal their enmity, by launching denunciations against *Orthodoxy*. One of their Writers thus tortuously expresses his contempt for Scriptural Threatenings: "If there were a Judge on earth who decides as *Orthodoxy* decides, he would be scouted as a Monster!" It is reasonable and temperate to say, that if *Orthodoxy* inculcates a sentiment at variance with the *Bible* on the subject of Future Punishments, let it be pointed out and condemned; but till this discrepancy be proved, Socinians should direct their opposition against the true source of their offence, the *Bible*! A resistance, thus openly expressed, might obtain commendation for its frankness, though it were condemned for its impiety.

Another Socinian writer thus also pours out his flood of abhorrence against Orthodoxy, under the mask of Calvinism. "I challenge the whole body of moral evil itself to invent, or "inspire, or whisper, any thing blacker or more wicked: yea, if "sin itself had all the wit, the tongues, and pens, of all men and "angels to all eternity, I defy the whole to say any thing of God "worse than this. O Sin, thou has spent and emptied thyself in "the doctrines of John Calvin! And here I rejoice that I have "heard the utmost that malevolence itself shall ever be able to "say against infinite benignity! I myself was brought up and "tutored in it, and being delivered, and brought to see the evil "and danger, am bound by my obligations to God, angels, and "men, to warn my fellow-sinners; I therefore, here before God "and the whole universe, recal and condemn every word I have "spoken in favour of it. I thus renounce the doctrine as the "rancour of devils; a doctrine, the preaching of which is "babbling, and mocking; its prayers blasphemies; and whose "praises are the horrible yellings of sin and hell." Such imbecile ravings admit of no comment.

Socinians evidently adjust all their conclusions, with an independence which disdains subjection even to Revelation. There is no pause with them, to consider what the Bible has said, but an appeal is made at once to a vastly higher authority. One Socinian Writer supposes that the conception of a *Hell* was forced on the imaginations of Early Christians, "out of their "previous superstitions, and from which they could not readily "divest their minds;" as though the Bible were silent, or hostile to the idea! Such language, therefore, of ill-disguised Infidelity, as the following, excites less of surprise than disgust. "The Everlasting Hell which grew out of the mistakes of the "vulgar, and the speculations of the learned, it was too much "the interest of *Priests* to maintain, not to receive the sanction "of the Church, with an earnest and zealous promulgation."

A Layman may utter, gratuitously and without suspicion,—The *despicable insinuations*, as well as daring speculations of Socinians, might startle some minds, not familiar with their want of charity, and proverbial extravagancies; but, rightly viewed, these excesses render, comparatively, such qualities *innocuous*, since the veil is thereby more readily rent off from their deformities, and the antidote, like a true shadow, accompanies the bane. From this consideration, such language as the following, may almost be tolerated. "If man is worth creation, "he is worth preserving; if he is worth preserving, he is worth

“being made good and happy.” The same Writer goes on to say, in the same diffident strain: “If a great company of immortals are to endure infinite pain, so far as they are concerned, the existence of a Soul, and the Being of a God, are infinite evils.” This language, both in what it expresses, and in what it implies, is honestly throwing off the mask, and exhibiting the true Infidel Standard. Such a spirit, *if it could*, would raise rebellion in Heaven! The same phrenetic exposition is continued, with a *delicate* feature superadded. “A faith in *Hell*, so far as it has influence, is of a *bad* kind, because it familiarizes the mind with *coarse* images; because it breathes into obedience a spirit of slavish fear; because it makes terror an instrument of religion; because it throws darkness on the ways of providence; because it undermines filial confidence in God, and puts a limit either to his power or his love. Fear is the mere submission to force, not the willing service of heart-felt appreciation; the crouching of a slave in outward show to the Despot, whom in his soul he thoroughly detests.”

So far as this incoherent rhapsody on future punishment can be comprehended, it amounts to a direct charge against Divine Justice, and God’s arrogated rights. This champion for Socinianism, as the exemplar of his order, here plainly shows, that God had no *right* to lay down laws for his creatures, which so directly impringe on their natural independence. He had no *right* to promulgate so *coarse* an image as that of *Hell*. He had no *right* to exact obedience from the servility of fear. He had no *right* to make terror an ingredient in religion, or to establish any penalties for the violation of his laws. All should have been free, “to do, or not to do.” He had no *right* to darken the ways of his own Providence, so that WISE MEN should not comprehend it. He had no *right* to undermine the filial confidence of Socinians; men who will never crouch as a slave, to one whom in their souls they thoroughly detest. But though the rights of God are thus restricted, Socinians retain their own full right, to remonstrate with their Maker, and rigidly to prescribe *his* obligations!

A Socinian Writer thus again lashes himself into a fury, and, with the natural obscurations of passion, mistakes foam for argument.

“If the doctrine of eternal torment be true, no such attribute as divine mercy can have being. If this doctrine be true, a God of goodness is a fiction of the imagination; the creation of a brain-sick enthusiast; the dream of amiable but unfounded

"hopes. It is of no purpose to qualify in these things. There is "no room, in the same universe, for a Good God and an Eternal Hell."

These Socinian writers are samples of their whole class. Shades of diversity, on some points, exist among themselves, but on *this* subject they all unite. They all combine in repudiating the "*coarse*" doctrine of a Hell, and consequently of an enduring separation of the Wicked from the Realms of Bliss. Their Maker, it appears, is under an invincible obligation to expand the Gates of Heaven, indiscriminately, to friend and foe, or, otherwise, there is a section of the creatures he has made, for our consolation, (a *very small one*, and still *deciduous*!) who will denounce him as a "Merciless Tyrant!" They will pronounce the existence of such a God, an "infinite evil!" and proclaim "God and Hell incompatible!"—That men, like these, so tainted to the core with heresy, or rather infidelity, should still profess admiration of the Bible, and *talk* also in commendation of its doctrines; that they should assume the Christian name, and rank themselves, in some strange way, under the banner of the *Cross*, whilst they subvert all that is sacred in religion, and divest it of every essential and purifying feature, is one of those mournful aberrations in the moral world, in which astonishment subsides into pity, and pity terminates necessarily in something bordering on indignation.

But the question of eternal punishment, founded on the citations before given from Scripture, must now be calmly, and argumentatively considered.

1. It cannot be denied that the Bible affirms the eternal blessedness of the Righteous. The very same terms (according to general admission) which describe the perpetual joys of the good, are used to designate the perpetual punishment of the Wicked; that is, the strongest, and most comprehensive words the original language possessed. If they are not strong enough in one case, they cannot be in the other; consequently the eternal felicities of the *just*, or rather *justified*, are problematical.

2. It cannot be denied that God has a right to choose his own time, to select his own servants, and to enact his own laws. Without this power, he would cease to be "The *King* eternal, immortal, invisible, the only wise God." 1 Tim. i. 17.*

* For he being a King, we shall see, by his commands, what he expects from his subjects. For if he did not expect *obedience* from them, his commands would be but mere mockery: and if there were *no punishment* for the

3. Waiving for a moment the authority of Revelation, are Socinians quite sure that the effects of transgression are evanescent on the moral character? Are they certain that the consequences of sin, persisted in, and unrepented of, are not *permanently* injurious; with the fidelity of wax to the signet? And if so, that it does not *disqualify* the soul for the felicities of Heaven?

4. Are Socinians quite sure that perverted tastes, and degrading habits, like vicious principles, will not operate as a bar to the celestial regions, where nothing that is unsanctified can enter? Are they sure that demoniac spirits in this world will be transformed hereafter into the spirits of the Just? If they are not *quite sure* on these points, and the *reverse* of their calculations *should* prove true, where will be found the deriders of their Saviour's threats, and the opposers of his government? Can they trust their Eternal Interests to so fragile a bark as their own reason, when the winds of Inspiration blow so strong and adverse? Socinians are deeply and personally *interested* in maintaining their favourite Tenet; for if *all* men be admitted into heaven, *they* cannot be excepted; but *if* a selection should be made, and those should be excluded, who have been the Revilers of their Judge; who have shown themselves the inveterate "enemies of the Cross of Christ;" who have "trodden underfoot the Son of God!" if such should be rejected, (with deep concern it is uttered) where will Socinians be found?

5. The very argument on which Socinians rest all their calculations, when closely examined, will be found, shallow as a brook half an inch deep. "*The remedial process,*" they say, will level every obstruction. But however loudly they may contend for this grand specific, so infallibly efficacious in transmuting, by some mysterious alchymy, the bad into the good, they are required to say *when* the change is to be effected? That the transformation is not produced, in innumerable instances, *in this world*, is undeniable; so that this boasted "*remedial process,*" if at all, must be accomplished *after death*. But Socinians know, or at least believe, that the Soul *sleeps* to the Day of Judgment! till which time, this efficacious "*remedial process*" must remain in abeyance! So that, according to *their* reasoning, Man begins the amelioration of his *future* character, at the very moment

transgressors of them, his laws would not be the laws of a King that had authority to command, and power to chastise the disobedient; but empty talk, without force, and without influence."

LOCKE.

when he receives judgment for the *past*! consequently, there must be a *Second Judgment Day*, that our Saviour, the Supreme Judge, may ascertain whether the new condition of his probationers has been successfully improved; if not, the process must be renewed, and so on, ad infinitum. *Thus*, by the flimsiest of arguments, Immortal Spirits are deluded, and thrown off their guard by Socinians, whilst the only season of probation escapes, which is to sow Seed for Eternity! *Thus* the solemn event, the Grand Day of Account, which is to determine the Everlasting Destinies of Man! is frittered away by these Despisers of our Common Faith, who can extinguish Hell with a Trope, and confute Heaven with a Syllogism!

6. There is sometimes a strange inconsistency in Socinians, in first affirming the sleep, and consequent insensibility of the Soul; and then, regardless of what they declared, adopting the very sentiment of their opponents, and ascribing to the soul, after death, a continued consciousness, and the exercise of all the sentient faculties: so that Mr. Belsham says, (*Elements of the Philosophy of the Mind*) notwithstanding his zeal for Materialism: "If there be a future life, the *immediate* condition of "the great mass of mankind, *when they enter upon it*, must be a "state of very considerable pain and suffering: for the great "majority of human characters are alloyed with one or more "vicious habits and affections. These must be put under a "process of cure, more or less severe in proportion to the malignity of the moral disease." But no moral disease, whatever, will exclude murderers, they affirm, and the vilest of the vile, *ultimately*, from all the joys of Paradise, from the communion of Saints, and the cordial welcome of their Judge! And these unutterable privileges will begin to be realized, if not at death, the moment they awake from their long sleep! Such persons absolutely forget that this is The Day of Days! "*The Last Day!*" *The Day of Judgment!* when every man will receive "according to his deeds;" some, "Glory, honour, immortality, eternal life;" and others, "Tribulation and anguish;" implying, in language not to be mistaken, the grand separation into the "saved," and the "lost." But Socinians affirm there are none *lost*; none excluded from the Kingdom of Heaven. Mr. Belsham expresses his previous sentiment with increased emphasis, by saying, "If human guilt is visited with eternal misery," (or separation from the felicities of the righteous) "God is an "eternal Tyrant." And another Socinian, with equal confidence declares, "The termination of the age of retribution, as it

"respects the wicked, is a second death, to be succeeded by an "endless life of holiness and blessedness." In all this the Scriptures are wholly disregarded, and merged in the vain fancies of men.

7. Great misconception and misstatement prevails on the subject of *Eternal Punishment*. Socinians ascribe injustice to God, in accepting his Friends, which necessarily includes the rejection of his Foes. If the *Friends of God* are to be admitted hereafter into his more immediate presence, Socinians can hardly affirm that they will *ever* be supplanted by the *Foes of God*, so as to precede in honour and felicity the Occupants who surround the throne. If not, the punishment of the Foes of God, in one sense, will be *Eternal*! They occupy a station lower in the scale of existence and happiness than others; and which lost ground, for the reason assigned, can *never* be recovered.

8. If there be *progression* also, in the future state, a progressive advancement in knowledge, and assimilation to the fountain of Perfection, so that those who have truly imbibed the spirit and faith of Christ, are the *first* in this glorious career, will the orbits of their concentric circles ever be passed by the Foes of God? Will those who despised the cross of Christ on earth; who scoffed at his atonement; who rejected his Intercession, and counted the Blood of the Covenant an unholy thing; however exalted in the estimation of vain mortals, or impressed with a sense of their own merits; will these adversaries of righteousness, bound over the great and separating Gulf, and supplant the immovable Principalities and Powers? If progression even should be allowed to the wicked, and they should ever become less wicked, and their condition be partially alleviated; from *never* reaching their predecessors, as the penalty of their less vigilant earthly improvement, their punishment would be *Eternal*.

9. We read in Scripture of diversities of rank and station in the realms of bliss; these distinctions must be great and numerous, beyond finite conception. From the beautiful analogy which is given us of the association of different members of the Body, each essential to the rest, and all constituting one harmonious whole, we are justified in believing, that, in the diversities of the celestial world, the most unlimited complacency and acquiescence will prevail, in respect of the graduated distinctions of the whole heavenly hierarchies. When, in *this* world, the foot is discontented, and aspires to be converted into the hand, or the finger desires to usurp the place of the eye, we

may believe that there will be dissatisfaction and discord in heaven; and that the moral Outcasts, who derided the threatenings of God, and trampled on his laws, will hereafter *supplant* the Faithful. If they do not, their banishment will be unchangeable, and, consequently, their punishment *eternal*.

10. But Socinians, who, from the tendency of their creed, are opposed, like *Antinomians*, to all Law, since they denounce *Hell*, and enduring Punishment, attempt to strengthen their cause, by enlisting *mistaken feelings* on their side, through impassioned descriptions of material fire, and the agonized writhings of the lost; as though the Bible, or Trinitarians advocated the opinion, that it were a spectacle which the Almighty could regard with satisfaction *for its own sake!* God "desires not the death of the Wicked, but would rather he would turn from his wickedness and live." The Saviour says, "Ye will not come unto me." But if he will not *turn*, nor *come*: if he spurns the invitations of his Saviour, and the threats of his God; and persists to the end of life in his unrighteousness; corrupted and corrupting; is retributive justice to be annulled, that iniquity, in all its intensities, may triumph? In the infinite arrangements of an Infinite Mind, must human tastes, of the lowest moral order, be consulted, and, to shield Iniquity from its deserts, the laws of Heaven be suspended? If the Impenitent hope to recover in another world, the ground they have lost in this, it must be by something approaching to a Pandemonian Irruption; when, having succeeded in bridging that *pernicious* "Gulf," these liberated Spirits may assail the conservators of righteousness, and force their way into heaven, with no endowment but the intrepidity of might, and no preparation, but the graspings of illimitable ambition. In this heroic exploit, they have but one impediment to surmount, and that is—Omnipotence!

11. Another marvellous inconsistency appears in Socinians. They often extol our blessed Saviour, and avow to him due allegiance, exhausting all the terms of reverence and subjection, so that strangers to their insubstantiality, would esteem them models of the True Disciple; but there is one test by which they must not be tried. Jesus Christ has said, "If a man love me, he will keep *my words*." "He that hath my *commandments*, and keepeth them, he it is that loveth me." If the words and commandments of Christ, therefore, in their clearest import, are not only slighted by Socinians, but virulently opposed, what meaning is there, in their fervent declarations and impassioned praise? They may acknowledge the Saviour of the World to be

their Future Judge : (by which high-sounding words they merely mean, "the Son of Joseph and Mary!") They may call Jesus Christ "The Prophet of Mercy : " "The great Teacher : " "The Fountain of Truth, and the exemplifier of all excellence." They may call him (in rather strange language) "The best Programme of Heaven ; " but if, after all that Christ has said of himself, and the Bible has said of him, they still proclaim him "A mere man," of what value is their allegiance ? If at one moment they admit, from the testimony of Scripture, that Christ will become the Judge of the whole earth, coming on the clouds of heaven, with all his Mighty Angels, preceded by the Voice of the Archangel, and the Trump of God ! If, after such expression of their faith, they pronounce the Saviour, with all these dazzling ascriptions, "The peccable Child of Humanity," where is their consistency ? where even is their *sense* ?

12. Jesus Christ has declared that the Soul of Man is Immortal ; that because he lives, his Followers shall live also ; and, that, he has "given to them Eternal Life." In confirmation, he promised an immediate entrance into Paradise to the penitent Thief. Socinians, on the contrary, affirm that the Soul of Man is material ; that it will perish with the Body, at least for ages illimitable, even till the Judgment Day ! Christ affirmed his Pre-existence, on numerous occasions, and spake of "the glory which he had with the Father, before the world was." This declaration of Christ himself, Socinians unhesitatingly deny, and stoutly affirm, that, like other Children of Adam, he was "a mere human being," and consequently assumed a distinction to which he had no claim ! Jesus Christ "brought life and immortality to light," and most distinctly revealed an Eternal separation, hereafter, between the Righteous and the Wicked ; between the Friends and the Enemies of God ; declaring that, "these shall go away into everlasting punishment, but the Righteous into Life Eternal." Socinians (who in many things have survived alike the fear of God and Man) pronounce that nothing of the kind *shall be* ! In their earlier sentiments, they had no objection that *some* should be excluded from heaven, provided they themselves were not of the number ; but latterly they have resolved, as the easiest solution of a difficulty, that the gates of heaven shall be thrown wide open to *all*. In these criteria, do Socinians "keep" the *words* of Christ, and respect his *commandments* ? Are they, in any legitimate sense, his disciples ?

13. The decisive test must be continued. Christ inculcated

charity, and required from his followers, the extraction of the beam from their own eye, before they attempted to remove the mote from their brother's; but superciliousness is too much the characteristic of Socinians, manifested by sovereign contempt for all "who believe the Bible," and reject *their* unhallowed propositions. Trinitarians, with them, are, "men of contracted apprehensions," "shut up within the narrowest circle of religious ideas." Another of their writers declares Trinitarianism to be "partial insanity;" another calls it, "mental imbecility;" and a third, esteeming the right true Socinian, the only *wise man*, modestly declares that all who are not with them, "need conversion to good sense." Without stopping to retort, (although these Gentlemen are reminded of their own *exquisite sensitiveness* when *they* are depreciated) the grand question is again asked, Do their opponents reject the "words" of Christ?

Christ has further declared, with the most solemn emphasis, "Except ye be converted, and become as little children, ye shall *not* enter the Kingdom of Heaven." In opposition to this "peccable" authority, Socinians affirm, Whether men are converted or not; and whether they become as little children or not, they infallibly *will* and *shall*, after a season, enter the Kingdom of Heaven. Christ has said, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall *in no case* enter into the Kingdom of Heaven." Socinians, in opposition, unscrupulously affirm, that whether the righteousness of men exceed or fall short of that of the Scribes and Pharisees, in *all cases*, it will make no substantial difference; for as Heaven is a common property, a grand reversionary inheritance, into those regions of joy, they must, and will, and shall go. The Apostle and the Traitor; The Martyr and his Persecutor; The Murderer and the Saint; The Heretic and the Faithful; all alike are ordained to arrive at Heaven and Glory; to Amaranthine Joys, and Endless Bliss. Some may be a *little longer* on their journey than others, but Heaven is the destination of *All*! Any thing short of this, Socinians affirm, would prove the Creator to be "a merciless Tyrant!" "whose sway every being in the universe should combine to resist and subvert!" These are the men who assume the Christian name, and say to themselves, "Peace! Peace!" when there is, and can be, *no peace!*

14. In contravention of these vain and soul-destroying doctrines of the Socinian, every candid reader of his Bible, must come to the solemnizing conclusion, that Two Eternally distinct

worlds are prepared for the Friends and Foes of God: and though the merits of Christ are the procuring cause of the Divine Favour, yet two tests are presented, by which alone *we* can venture to judge ourselves, or others: Obedience, and Disobedience. If an endless separation had been resolved on, in the silence of the Eternal's mind, those who failed in the duties they owed to God and man, and thereby forfeited their inheritance, might complain of the Divine equity, in attaching such fearful penalties to *unrecorded* Laws. But the Laws *have* been recorded, and their penalties clearly revealed; yet many reject the one, and despise the other. With the fullest knowledge of the importance of the choice, and the perilous consequences of disobedience, can any complain, if the violated behests of their Righteous Lawgiver should entail on the impenitent, the threatened marks of his displeasure? Are the exemplifications of the purest obedience in this probationary state, to secure no reward from the Sovereign Judge, without awakening, in rebellious spirits, a charge, against the Fountain of Beneficence, of partiality and injustice? And can inveterate Transgressors, sinning against light and knowledge, delude themselves with the belief, that, though they walk in the sight of their eye, and the imagination of their heart, drinking in iniquity, like the ox his water, in the end, they will equally attain, with the Righteous, to the Celestial Heritage?

15. Such men, who are violating every law of their Maker, still hope to reach heaven; (especially if trained in the dreams of a *fatal theology* :) cheered in every transgression by the visionary delusion, that a little *after* discipline will rectify all, and qualify them for an association with the Pure in Heart! But *is* there this inherent tendency in punishment to correct moral evil? That it has no such purifying influence, in this world, is demonstrable. The way of transgressors has always been "hard;" and here, obduracy follows chastisement far oftener than reformation. If the contemner of God's Law persists in his ways, with the illusive assurance, that the inflictions of the next world will prove more salutary than present punishments, it is a desperate and forlorn hope, that can only terminate in irretrievable ruin! According to every data derived from Scripture, the impenitent transgressor, who quits this world with a heart progressively hardened; that spurned alike the warning voice, and the proffered mercy, can calculate on no transition from earthly defilement, to celestial purity; from delight in Sin, to the love of Holiness; but rather, in the impressive language of the Bible,

"a fearful looking for of judgment, and fiery indignation, which shall devour the Adversary." Heb. x. 27.

16. The principle on which Socinians trust their hope of obtaining heaven, is defective, and wholly founded on false assumptions. If we applied to an Earthly Sovereign for some important gift, when we saw him liberally dispensing his bounties, it would be with humility and earnestness, and with a sense that the favour might be denied, without injustice. But of what value is the largest earthly object, contrasted with an "Inheritance amongst the Saints in Light!" What are the transitory joys of this life, compared with the permanent felicities of Heaven! It might almost seem that our solicitude to obtain "the Prize set before us," declined in an inverse ratio to its value. The gift that is extended alike to *all*, is felt as a peculiar benefit by *none*. The Almighty, though unrestrained, has exclusive immunities to bestow, and all receive who ask in the prescribed way; but the application must ever be made with a due sense, that it is *favour*, and not *right*. Socinians appear to march up to the Gates of Heaven, and to demand admittance, saying, "We are worthy!" Whatever the real magnitude of the boon required, the estimation of it must be low, and the attainment be regarded as easy; since, in their view, it is not denied to the most careless applicant; to the vilest rebels, and the darkest spirits: they have only to wait their *turn*, as, according to Socinians, exclusion is none. A weight of *blood* rests on the promulgators of such sentiments, which lull to death their unhappy votaries, and teach, in their "doctrine of devils," all that Satan loves, and God abhors.

17. In opposition to such "refuge of lies," It may be succinctly stated, that, wherever the Bible is found, and the Gospel preached, the solemn truth is revealed of Two WORLDS, straight before us, and near at hand; the one of happiness, the other of misery, and both offered for our choice; with the conditions expressly specified for avoiding the one, or obtaining the other. We are not taken by surprise. The Heavenly Directory is clear, so that none can err, or fail of attainment, but the Infidel and the Heedless. God has given us this ample Revelation of his Will, and as his last best gift to a rebellious world, has sent his long-promised, and only-begotten Son, "That whosoever believeth in him, might not perish, but have Everlasting Life."

The Socinian, at these words, (even at these!) distends himself with indignation. He exclaims, "I heed not who says it. "It contradicts the first dictates of my nature. No man *perishes*."

"All, whatever their *frailties*, are pre-doomed to the Kingdom of God; and Bigotry, Fanaticism, and Superstition, can alone contradict it. There is a *remedial process* to go on, till we are qualified for Heaven. One and all will attain to everlasting life, without believing, in person, place, or thing; for no man is saved *by proxy*, but alone by his own good deeds."

18. At the utterance of these words, it is difficult not again to put a few interrogatives to the Socinian. Can you trust your Eternal Interests to this *infidel* belief? Whatever may prevail on earth, in heaven, must all distinctions be abolished, and equality be the golden motto? Must the holiness of heaven be preserved, or be subverted by the inroads of the wicked? Is God, or Satan to reign? Can you rely confidently on the belief, that this remedial transfusion will secure *your own* happiness hereafter? Do you truly believe that the determined miscreant, the pest of his race, after, comparatively, a little probationary discipline, will certainly arrive in heaven, and become the associate of the Saints in Light? (if he does not supplant the earlier occupants!) Is the scoffer and scorner through life, and in death, by some inconceivable transmutation, to stand ultimately around the throne, with those "who have washed their robes, and made them white in the blood of the Lamb?" Are Moses, and Samuel, and David; are Prophets, Confessors, and Martyrs, to receive a reception from the Final Judge, not more cordial, than will be extended to murderers of fathers, and murderers of mothers, and the long catalogue of the abominable? And are you deliberately satisfied that you can save *yourself*, and dispense with *Christ*? The Socinian must answer these questions to his conscience. He must seriously reflect, whether he is not standing on the verge of a *tremendous volcano*! and whether there be not *risk*, indescribably great, in thus openly defying the page of Inspiration, and advocating a system, so monstrous and heretical, and opposed even to the *common sense of mankind*!

19. This doctrine of Two Eternally Separate Worlds, is so clearly revealed in Scripture, and is so consonant with analogy and reason, that it becomes inexplicable how a contrary opinion could have been adopted, at least, by any who admit the authority of the Bible. But it is a manifest and melancholy truth, that Socinians attach little or no importance to the Scriptures, as an authoritative umpire.* If they do nominally

* "The Scriptures," says the chief of the Socinian Writers, (Hist. Ear. Op.) "were written without any particular inspiration, by men who wrote according to the best of their knowledge, and who, from their circumstances, could

sanction them with a cold approval, it is only when they have reduced them to the standard of their own fancy; lopping off what they esteem redundant, and explaining away, what, with their more enlightened conceptions, they deem "indefensible!" With liberties so vicious and arbitrary, no expressions in Scripture can possess any permanent character, in the establishment of an idea, or set of ideas. It varies with the fluctuations of every mind; and remains only settled, till some bolder innovator defaces the work of his predecessors. The following words, it is repeated, appear as little susceptible of equivocal meaning, or a pervertible sense, as any whatever; "And these shall go away into everlasting punishment, but the righteous into life eternal:" but Socinians, not satisfied with obscuring the meaning, or extracting an erroneous sense, denounce the idea altogether! One of their writers thus heroically proclaims his opposition to such vulgar notions, and the purity of his own more enlightened creed. "Those who came from heathen superstitions to the religion of Christ, brought with them minds filled with material images. A sacrificial worship symbolized their Gods of wrath, and what they had attributed to many, they were unable to dissociate from *One*. Their Hell, and their Heaven, were therefore fashioned from the rude conceptions of their previous superstitions, and from the symbolic language of the Gospel, crudely understood."—(These oracular sayings come from a nominal Teacher of Christianity!)

20. Here we have a complete exemplification of Socinian ratiocination. Reasoning is conducted by them with a high independent spirit. Jesus Christ, it is true, is occasionally lauded by Socinians, but it is only when his *sentiments* happen to coincide with their own. Nothing is conceded. They know what is due to themselves, and the assertion of their rights; and unscrupulously dogmatize on what is, and ought to be, without often the remotest recognition of the Bible. They profess (no

"not be mistaken, with regard to the greater facts of which they were properly witnesses; but, like other men subject to prejudice, might be liable to adopt a hasty and ill-grounded opinion, concerning things which did not fall within the compass of their own knowledge, and which had no connexion with any thing that is so. We ought all of us, therefore, to consider ourselves at liberty to examine, with the greatest rigour, both the reasonings of the writers, and the facts of which we find any account in their writings; that, judging by the rules of just criticism, we may distinguish what may be depended on, from what may not." This is pure Deism, and in perfect accordance with numerous similar sentiments held by this writer, and the class to which he belonged; (as will be more particularly shown in the Second Part of this work.)

doubt with due mental reservations) allegiance to "The Man Jesus," but he must follow, not lead; he must receive, not dictate, or the slight texture of subjection would instantly be broken through. The early Christians, it seems, learnt nothing from *Christ*, as their great and Divine Instructor! Their "material images" came not from *him*, but resulted from their previous degrading superstitions; which were fostered and nourished by the symbolic language of the GOSPEL, *crudely understood!* (as it ever is by all but Socinians.) These unhappy men would do well to learn one important lesson from the Master whom they strangely profess to serve, *Humility!* and also to reconsider the full import of those searching words, "Not every one that saith unto me, Lord! Lord! shall enter into the Kingdom of Heaven."

21. Socinians may writhe, and deprecate, and denounce, but they are in the hands of an Omnipotent Judge, and they *must* submit. He, from whose decision there is no appeal, is not "a merciless tyrant," but the Great Arbiter, who, while he tempers judgment with mercy, "will by no means clear the guilty." On the veracity of God, his threatenings *will* be found terrible; and the attempt to dissipate them, by Socinians, in their critical alembic, will prove disastrously unavailing. It is true, the Almighty has illustrated the future punishment of the impenitent by sensible images; but it should be remembered, that none other could so effectually, if at all, have found access to the heart. Our adorable Lord, however, has opened a new class of inflictions, more pungent than those derived from matter, and more accordant with the properties of immaterial beings. He has revealed the true meaning of the "Worm that dieth not, and the Fire that is not quenched," by declaring, that, in the Regions of the Lost, "There shall be weeping and gnashing of teeth, when they shall see Abraham, and Isaac, and Jacob, and all the Prophets, in the Kingdom of Heaven, and they themselves *thrust* out!" Plainly indicating, that the *mind* is the chief seat of torment; and that *mental* will transcend, if it does not supersede *corporeal* suffering.

22. And what endurance will be so poignant, what anguish half so unutterable, hereafter, as when the conviction is first flashed on the guilty mind, that its day of grace is past! its probation over! its condition sealed! and, that, whatever diversities may be found, in the state of those on the *left hand* of the Judge, (and great they must be, from the gradations of human delinquency) there will be no exemption obtained from the irre-

versible doom! They may see Abraham afar off, but they will never pass the Great and intervening "Gulf!" they will never enter into the Kingdom of God! What intensity of anguish will equal that, arising in the mind of the Infidel, from the conviction admitted at last, that the Bible he spurned, *was* a revelation of mercy; that it *was* true; that its threatenings were *not* ideal; that banishment from God was *Hell*! What will be the gnawing of that Worm of Conscience, when the Spirit revolves, *but too late*! on the clear revelation of the Two Unchangeable Worlds the Bible announced, (in one of which it now dwells!) presented to the choice of all who heard the Gospel, but which was despised by unbelievers, as a senseless tale! What must be the ravages of that unquenchable fire, which springs from knowing that Life and Death *were* offered, but that, from the blinding nature of Sin, when Immortality was at stake, the deluded Spirit chose the perishing objects of Earth, and, for their momentary possession, bartered his Heaven! his God! his All!*

* From the German of Tholuck.

"Sinner, while thou standest on *this side* the grave, it is never too late for thy repentance: this is the sacred comfort which springs forth from the words of the Redeemer on the cross.

"*It is too late*! Oh! word of terror, which has already fallen like the thunder of God upon many a heart of man! See that father as he hastens from the burning house, and thinks that he has taken all his children with him; he counts, one dear head missing; he hastens back—*It is too late*! is the hollow sound that strikes his ear; the stone wall tumbles under the roaring torrent of flame; he swoons, and sinks to the ground. Who is that hastening through the darkness of the night on the winged courser? It is the son who has been wandering in the ways of sin, and now at last longs to hear from the lips of his dying father the word, 'I have forgiven you!' (Soon he is at his journey's end; in the twinkling of an eye he is at the door.) '*It is too late*!' shrieks forth the mother's voice, 'that mouth is closed for ever!' and he sinks fainting into her arms. See that victim for the scaffold, and the executioner whetting the steel of death. The multitude stand shivering and dumb. Who is that just heaving in sight on yonder distant hill, beckoning with signs of joy? It is the king's express; he brings a pardon! Nearer and nearer comes his step: Pardon! resounds through the crowd—softly at first, and then louder, and yet louder. '*It is too late*!' the guilty head has already fallen! Yea, since the earth has stood, the heart of many a man has been fearfully pierced through by the cutting words, '*It is too late*!' But oh! who will describe to me the lamentation that will arise, when at the boundary-line which parts time from eternity, the voice of the righteous Judge will cry, '*It is too late*!' Long have the wide gates of heaven stood open, and its messengers have cried at one time and another, 'To-day, to-day, if you will hear his voice!' Man! man! how then will it be with you, when once these gates, with appalling sound, shall be shut for eternity! 'Agonise that you may enter in at the narrow gate: for many, I say unto you, shall strive to enter in, and shall not be able. When once the master of the house hath arisen, and shut the door, then shall ye begin to stand without, and to knock at the door,

23. There is doubtless a large class, not yet advanced to the daring impieties of the Infidel, or the Socinian, who strive to disbelieve the future punishment of the wicked, because conscience is not extinct, and their peace of mind depends on the stability of this their faith. These are men, for the most part, whose aspirations are engrossed by time, and its tumultuous, though fleeting objects. Death, and the future, are proscribed objects; to which no voluntary advertence is ever made. In the field they should have watched, and cultivated; while they slept, the enemy has sowed tares. In seasons when external circumstances force reflection on the reluctant mind, they can bestow a fleeting thought on futurity, and even cherish a sort of hope of participating in future happiness, although the whole tenor of their lives has been hostility to the God who made them, and the Saviour who would have redeemed them. Obscure notions of reserved felicity float in their mind, in total forgetfulness of all the essential pre-requisites of the Bible. If their minds be of the more philosophic cast, they subscribe to an improved future condition, if it be but to converse with Plato, or Socrates; when they expect to encounter fewer impediments, and possess, as they hope, nobler faculties, so that their favourite *sciences* and *pursuits* will be more successfully grappled with, and their intercourse and assimilation with kindred spirits, be conducted on a more extended scale. But all these material objects, and visionary scenes, are founded on an Immortality which is not *Christian*. The blind gropings of nature suggest all this, but Inspiration unfolds a more elevated range of objects, emanating from the perfections of Deity, and an assimilation to his Divine Attributes.

24. Such aspirants after a delusive happiness, forget the high moral qualities, essential to a genuine, and elevated, and heavenly

and to say, Lord, Lord, open to us; and he will answer and say unto you, I know ye not whence ye are.'

"But, my friends, the more appalling the truth is, that at the dividing-line between time and eternity, the sentence will be proclaimed, '*It is too late!*' so much the more consoling is the word flowing down to us from the cross of Jesus, 'Sinner, while thou standest on this side the grave, it is never too late.' 'Therefore let us fear,' cries an apostle to us, 'lest we should slight the promise of entering into his rest, and some one of us remain behind: to-day, if you will hear his voice, harden not your hearts.' Whether the voice of thy God will come to thee again, and search thee out—this thou knowest not; but whatever may lie behind thee, whether nights of the darkest error, whether mountains of sin—thou distinctly hearest to-day his proclamation, '*It is not too late.*'"

Congregational Magazine. March, 1841.

friendship. The depredators of earth have their friendships, but they are not "recognized in heaven." Without a renewed heart, the most enlarged mental endowments, in the future world, would only augment, to an illimitable extent, the love of, and the capacity for evil. Yet the most fatal error lies, in not regarding God as the supreme source of good; and his glory as the final end. In the future world, doubtless, to the friends of God, rendered such alone by the merits and mediation of Christ, new sources of enjoyment will be unfolded, whilst knowledge will be advanced beyond the stretch and conception of the loftiest mind; but these are all subordinate accessories to happiness. That which is primary, must emanate from the fountain of all felicity, the Supreme himself, whose influence, through the celestial mansions, is faintly emblemed by the Sun on earth; the source of light, and the disperser alone, of sterility, darkness, and death. Every other spring of happiness must be dried up. What can flourish with the mildew of Heaven? What can thrive under the frown of Omnipotence!

But, not to decide on a question of such magnitude, without a careful revision of all the arguments an opponent can advance, it is further remarked:—

25. The subject of *Eternal Punishment* presents so awful an aspect to human contemplation, that many minds have shrunk from the idea; and, notwithstanding their reverence for all the Scriptural declarations, have laboured to devise some sense in which the threats of the Bible might be so explained, as to disprove the perpetuity of suffering. They have said, "The terms 'everlasting,' 'for ever,' &c. are employed under many "and various limitations, and this is, if any can be conceived, a "case to claim the benefit of this limitation."

Hopes and suggestions of this nature, in one view, command respect, as being founded in benevolent feelings; but such reasoners take, it is presumed, both an erroneous and a circumscribed view of the question. The subject possesses such vital importance, and implicates so deeply the beneficence of Deity, that it ought to be examined calmly, and by every Christian, (*on Scriptural authority alone,*) with a desire to seek the Truth, and, when found, accompanied with the resolution to abide by its decisions. Though hazarding the charge of repetition, a few of the Scriptural statements will be again exhibited, and an examination be instituted, to determine whether or not such declarations can comport with the ultimate salvation of the impenitent.

1. Christ says, "Unto him that blasphemeth against the Holy Ghost, it shall not be forgiven, neither in this world, neither in the world to come." Luke xii. 10. Matt. xii. 32.

2. "The chaff he will burn with fire unquenchable." Luke iii. 17.

3. "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets, in the Kingdom of God, and you yourselves thrust out." Luke xiii. 28.

4. "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God." 1 Cor. vi. 10.

5. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. iv. 18.

6. "And these shall go away into everlasting punishment: but the righteous into life eternal." Matt. xxv. 46.

26. After even these examples (out of so many others) have been duly considered, the question is asked, whether an everlasting separation is not distinctly here proclaimed between the righteous and the wicked? Some may reply, Nothing more is meant than a long continuance of punishment: but this is subverting all confidence in express declarations; and, as a system of truths, nullifying both the threatenings and promises of heaven. There is no doctrine in Scripture more distinctly, or more often and energetically enforced, than the eternal exclusion of the impenitent, from God and Glory. If the ingenuity of man can explain this away, words have no meaning, and confidence is a perverted thing. But the Necessarian, in accordance with *his* principles, cannot allow of *any* punishment; for it would be as unjust to punish a horse for eating grass, as a man for crimes, to which, like a *machine*, he was invincibly impelled. The Christian, whose mind may have been beguiled by Socinian sophistries, is urged to consider, whether he is not allowing his feelings to usurp authority over his understanding, in advocating the admission of the wicked into Heaven. Whether he is not only opposing the clearest language of Scripture, but setting up his own standard of right, in opposition to the God who made him, and supporting a theory, which denies the power of the Supreme to enact his own laws; to reward his friends, or to punish his foes. If the enemies of God, he should consider, are at last to be admitted into Heaven, no punishment of a *finite* nature, bears any modicum of comparison with that which is *infinite*. It is not the pain of *one moment*, contrasted with the

unbroken happiness of a whole life : consequently, in the grand view, it is no punishment at all, and the obtruded and ominous threats of Scripture have no meaning. The Sons of Belial may then exult in their crimes, and revel in every corruption : in despite of all their deeds, a blessed immortality awaits them ! Into what a mass of inconsistencies do these sentiments convert religion ; and even reduce to a vanishing point the whole Sacred Page ! What an outrageous importance is attached to Sin and Holiness ; to Obedience and Rebellion ; seeing there is no greater difference between them, than there would be, from the whole world being placed in one scale, and a similar world in the opposite, with one particle of sand withdrawn.

27. But the Universalist replies, " We contend that the " wicked, in the end, will be made happy, but not *so* happy as the righteous." And all the appalling denunciations of Scripture are to be brought to this ! The Dissident here, however, forgets that, by what he admits, he establishes the *principle* of Eternal Punishment. One class will *for ever* precede another. And to what a pitiable state of declension, in correct Biblical views, is he reduced, who thus fritters down to nothing, comparatively, all the threatenings of God, with which he has fenced holiness, and invested the sanctity of his law !

28. Perhaps, in this world, every man enjoys more happiness, than (in the severe sense) he endures misery. It might, for a moment, be conceded to the Universalist, that *existence*, to every man, in the future world, would, on the whole, prove a *blessing* ; so as to vindicate, in his apprehension, the Beneficence of Deity. Men, as before suggested, for the sake of argument, might be allowed hereafter to pursue the bent of their tastes ; to exercise their inventive faculties ; to advance in arts and sciences ; to sharpen their intellects by collision of mind with mind ; exempted of course, from all the passions and sufferings arising out of physical organs, but vigorously alive to all the mental affections. With no Death to lift his scythe ; and being in the possession of all these advantages, the generality of men would deem such a condition *then*, as they would now, a *sort of Paradise* ; and yet, under new aspects, this desirable state might lose all its attractions, and come to be regarded, and *to be*, an *Eternal Punishment*.

29. The human mind feels and estimates every thing by comparison. The ploughman, who lives alone with ploughmen, participates in common properties, and is satisfied, from witnessing no proximate and grating contrast ; but let this same man,

while partaking of his hard fare, and stretched on his straw pallet, have constantly before his eyes, the luxuries of the affluent, and all their pampering indulgences, and contentment, (if he be destitute of a devotional acquiescence in the Divine Will,) from the mere power of contrast, would gradually become a stranger to his breast. So the happy immortals, before supposed, might, under new circumstances, become strangers to joy, and even the victims of despair. But it must first be made to appear, as far as the mind can grasp so grand an idea, on the representations of the Bible, what hereafter will constitute the Christian's felicities, as well as, in what will consist the misery of the enemies of God, arising out of their irreparable loss, consequent on an exemption from those felicities.

30. The objects at which the Christian aims are of stupendous magnitude; no less than access to the regions of bliss; perennial springs; unwithering crowns; Eternal Life; the expansion and perfection of his intellectual and moral nature; the society of Angels and Perfected Spirits; the full possession of those Celestial Mansions which Christ has provided for his true followers; and, as the crowning consummation, in which the *inconceivable* is included, the smiles and favour of his God and Saviour. The attainment of these blessings is worth striving for, in an immediate effort, since time is short, and life uncertain. The great objects, after which the slaves of this world aspire, transitory as they are, are not acquired without strenuous endeavours; and are the privileges here enumerated, capable of exciting no other than the languid wish, and the feeble effort? But there are unseen enemies to meet and conquer; requiring for our defence the whole armour of God; "Principalities, Powers; the Rulers of the darkness of this world, and Spiritual Wickedness in high places." This formidable array of foes, even with the aids extended from above, are *hardly* resisted; but how unequal is the contest, when men dare the combat in their own strength, and fall before the Enemy whose existence they deny!

31. The Parable of Dives and Lazarus favours the idea, that one source of misery to be experienced by the Impenitent, excluded from the Kingdom of Heaven, will result from a vivid sense of the *loss* they have sustained, combined with a *perception* of the felicities enjoyed by the faithful; from which they are dis severed by an impassable gulf! It was supposed (problematically) that men, in some future condition, though not admitted into Heaven, might feel, on the whole, existence to be a blessing, and therefore find themselves comparatively

happy in the possession of objects on which they had unhappily set their supremest affections, rather than on God ; but if, in their complacent regard of the then present objects, there should suddenly be revealed to them, as it was to Dives, *Participants* in a condition *infinitely superior to their own*, from which they were debarred by transgression, and permitted to indulge no hope of remission ; the blackest cloud would overshadow their horizon, and the sense of prior and present enjoyments be obliterated in the consciousness of unattainable happiness, and irremediable ruin. And yet this is but a mere glance at the illimitable means, in the Almighty's power, by which he can realize his threats, in the punishment of his foes, either by the infliction of evil, or the deprivation of good.

32. It is the word "*Eternal*," (entertained without discrimination) that presents so appalling an aspect to the human mind ; and its import, in some aspects, is doubtless overwhelmingly terrific ; yet, with professedly *Eternal* objects presented to their choice, do men testify, in their *practice*, a corresponding sense of the importance they *theoretically* allow ? But to show that objects, in their nature *Eternal*, are often presented to the mind, without their exciting the extreme feeling of awe which men rather capriciously discover on some subjects, and dispense with on others, it might be named that the birth of Homer will *eternally* precede that of Milton. The orbit of a planet will *eternally* exceed that of its circumference. If their existence be continued, the splendour of the Sun will *eternally* surpass that of the Moon. The strength of Hercules will *eternally* have surpassed that of a Dwarf. William the Third will *eternally* have been the Victor at the Boyne, and James the Second the Vanquished. There is doubtless a wide distinction, as to the same term, in different applications ; and also between an *eternal priority*, and *eternal suffering* ; but the infinite *degrees* and *diversities* of suffering should also be remembered, and, that *privation* is often a severer infliction than *positive endurance*.

33. There is in all past transactions, stations, and characters, the exhibition of *changelessness* ; yet in the stations we are to occupy, on quitting this world, to accord with Socinian views, there must be no stability, but all be stamped with the fluctuations of an April Morning. The subject may be further illustrated by contrasting two opposite minds, both immortal ; that of Newton, and that of an ordinary man. The intellects of the one surpassed that of the other to an unutterable extent. (This was the arbitrary appointment of God, and has it yet

awakened regrets in the human breast?) And it may be said, "When millenniums shall have passed away, expressed by a line of figures which would encircle the globe, like the equator, or which would run coincident with its orbit round the Sun, or with the orbit of Saturn, or Uranus, or with a circle of which the radius should be from this earth to Sirius;" this, or an estimation ten thousand times more extensive; a line of figures encompassing the Orbis Magnus itself, would make no alteration in the proportionate qualities of the two minds. The compass of one will *eternally* surpass that of the other. And are the Spirits of Apostles and Prophets; of Saints and Martyrs; the excellent of the earth; the servants of God; and the followers of the Lamb, not to have an *abiding* station, an *eternal* priority, over all the "Sons of Belial?" The God of Truth has both promised and threatened; and resting on that eternal word, we shall be introduced, on our departure from this world, into an *ever-enduring* economy, where, on the authority of Scripture, the Redeemed "will shine as the stars for ever and ever:" nor will their blessedness and elevation, however opposed by proud or speculative mortals, not *everlastingly* surpass the enemies of God and righteousness. If this fact be allowed, it requires a moment's thought only, to perceive that the acceptance and exaltation of the Righteous *necessarily* implies, that the class not so exalted shall be *depressed*, or *excluded* from the felicities of Heaven; as the declension of one scale is consequent, of necessity, on the elevation of the other.

34. But if God, according to his promise, should reward his steadfast servants hereafter, with all the blessings included in the "*light of his countenance*;" if he should crown, in the future world, those who here have confided in the "Blood of the Lamb," with "*glory, honour, immortality,*" and which implies the exclusion of the hardened and rebellious from the participation of such sources of happiness; is the being, "crushed before the moth," arrogantly to lift his voice, and denounce his Judge? It is virtually saying to his Maker, Bless, but not eternally. Punish, but not eternally. False views, and an excited imagination, at the image of perpetuity, (with which, on other subjects, men are so familiar,) awaken in their spirits, from an amiable, but unchastised feeling of benevolence, fervent and spontaneous opposition, as though they were more compassionate than their Maker! The ulterior question, after all, is, What say the Scriptures? If the banishment from God be eternal, they conceive it cannot be true; not remembering that

the Bible represents the sufferings of the "Lost" by all the most palpable and indestructible of material symbols.

35. These, terrible as they are, must, it is confessed, on some occasions, be interpreted by more modified and lenient declarations. An Apostle has spoken of some, obnoxious to "sorer punishment." He has said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap:" Gal. vi. 7. which implies a boundless dissimilitude of circumstance. And our adorable Lord also has so subdivided future felicities, as not only to comprehend those who make the grandest sacrifices, for the Kingdom of Heaven's sake, but he has extended the blessing, through all gradations, down to one who administers, "in the name of a disciple," even "a cup of cold water." No question can be entertained, but that the diversities of condition in the future world, both of happiness and punishment, will be as diverse as the infinitesimal human character. This subdivision of rewards and punishments, as consequent on human faith and practice, perfectly accords with the principles of Scripture, as well as with the abstract views of equity, which are inherent to the human heart.

36. After laying this down as the broad Scriptural basis, how unfair and fallacious are the representations of those who deny the eternal separation hereafter, of the Righteous and the Wicked, by affirming, that their opponents represent the case "*exactly thus*:" "Just two states, wholly antipodes; the extremes in "total opposition; each perfectly and exclusively of one quality; "homogeneous in every particle; perfectly good, and evil; perfectly, consummately happy, and miserable: the future destinies of men divided mechanically, as it were, into just two "clear, absolute opposites; as if we should imagine two Cities "or Districts, enclosed and demarcated, in the one of which, "every inhabitant is a pure *white* complexion; in the other, "every inhabitant perfectly *black*."

37. That this *ultra* statement is neither the doctrine of reason, nor of the Bible, the preceding arguments will testify. The Fountain of knowledge has declared that some will be found "*great*" in the Kingdom of Heaven; and others, the "*least*." Some characters, with their enlarged moral capacities, like the Apostles and Prophets, figuratively speaking, will sit on the loftier thrones, and drink larger libations of joy; whilst every spirit found on the *Right hand* of the Judge, will be as happy as his nature will allow; appropriately emblazoned by vessels of different dimensions, but *all full*. With respect, also, to the

punishment of the wicked, the same graduated scale will be exercised. We read of some, in typical language, for whom the furnace will be heated "*seven times hotter*:" of some, for whom it shall be "*more tolerable*:" of some, who will receive the "*greater condemnation*." The diversities involved in these phrases, (as well as in the examples before cited,) convey the most unequivocal intimations, that there will be a rigid discrimination; and *that*, under the controul alike of infinite goodness, and of a justice tempered with mercy. There is one conclusion, however, at which it might be thought every *Christian* would arrive; that those found on the *Left hand* of the Judge, to whom the language will be addressed, "Depart from me, ye workers of Iniquity;" that such, according to the whole tenor of Scripture, will *never* be admitted into the Kingdom of Heaven. "*Without* are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, (the slaves of Mammon) and whosoever loveth and maketh a lie." Rev. xxi. 8. If this be the irreversible ordinance of Heaven, how much more *consistent*, as well as *rational*, would it be for men, after possessing Scriptural hope of their own safety, instead of indulging *hard thoughts of God*, to urge all within the sphere of their influence, "to flee from the wrath to come:" to strive for "the prize:" "to lay hold on eternal life:" to confide, as their only hope, on "the Saviour of the world:" and, in every moment of disquietude, to rest satisfied that "the Judge of all the earth will do right."

It is the *continuance* of punishment from which certain minds shrink; yet analogy may throw light on this subject, and relieve many oppressed speculators of their most painful burdens. The following illustration may at least convey some faint and shadowy approximation to the truth.

38. The power of the Almighty must be illimitable. That power has been manifested, on a comparatively small scale, in this world, by creating different classes of animals, in the same genera, and all of a *permanent character*. To elucidate divine truth by a familiar representation: If the division of *Mammalia* be selected; here are beings possessing many common properties, yet separated by *impassable barriers*, so that the elephant would *never* become a horse, nor the horse a lion. Since the power of the Almighty is necessarily uncircumscribed, and he can create beings, with an infinite diversity of properties, improving those already possessed, or superadding others; who can say, after such admissions, what changes may hereafter occur in the human mind, in the strictest conformity with Revelation, but with its

own interpretation? If bad men, who have despised the words of Christ, and rejected his Gospel, and lived in rebellion of his laws, should be left merely, in the intermediate state between death and Judgment, under the dominion of their own malignant passions, they would carry in their spirits *a hell*, aggravated by the anticipation of still sorer visitations, with probably an acuter sense, both of present and prospective evils. But their severest pangs might arise from a full perception of what they have *lost*, and *that* without the prospect of recovery; illustrating the image of "the worm that dieth not."

But God, who is steadfast to his word, alike, in what he threatens, or promises, may, and doubtless will, confer on his friends and faithful in Christ Jesus, new sources of enjoyment; perhaps new senses and capacities; such especially as to *raise them* in the scale of being, and introduce them into felicitous departments of his vast empire, where a field will be presented for the exuberant expansion of the moral and intellectual faculties, with "joys for evermore;" and where these accessions to their happiness (unattainable to the enemies of God) would form lines of demarcation, unspeakably more distinct and impassable than those now subsisting in the different orders of the animal creation. But, whatever weight may be due to such passing suggestions, on the word of Inspiration, the fate of him will be found severe, beyond conception, who has his name *excluded*;" his part taken away *out of the Book of Life*!"

"The highest use of the revival of Philosophy will be, to discover in the Bible, simple and pure Christianity. I am firmly resolved to die in the study of the Scriptures: in that is my joy and my peace. The sum of all Christian Philosophy is reduced to this; to place all our hope in God, who, without our deserts, by grace gives us all things *by Jesus Christ*; to know that we are *redeemed by the death of his Son*; to die to the lusts of the world; and to walk conformably to his doctrine and example; not merely without doing wrong to any, but by doing good to all; to bear with patience our trials, in the hope of a future recompence; and, finally, to ascribe no honour to ourselves on the score of our virtues, but to render praise to God for all our strength and all our works. It is with this that man must be imbued, until it becomes to him a second nature."

ERASMUS.

SATAN.

SATAN, the grand adversary of God and man, Socinians affirm to be an imaginary being, "a mere personification of the Principle of Evil." But the Bible declares his personal existence and assigns to him actions, necessarily implying an intelligent agent. Without arguing the question on inferior grounds, a direct appeal will now be made to serious Christians, by an examination into the infallible records of the Word of God. If the reality of this malignant Being be *there* established, the believer in Revelation will demand no more conclusive evidence. Many features, in so dark a dispensation, he would be glad to have elucidated; but since this, in a great measure, has been denied, he knows the imperfection of his views, and the contracted range of his faculties, and, with becoming humility, submits to wisdom higher than his own.

Socinians profess to derive support from the assumed fact, that *Satan*, or the *Devil*, is nowhere made apparent, in his "*individual capacity*," in the whole of the Old Testament. As though the *greater* did not include the *less*. *Devils* are often mentioned, which is full measure of evidence. Moses says, that "The Children of Israel shall no more offer their sacrifices unto *Devils*." Lev. xvii. 7. He adduces it also as a charge against the Israelites, that, in their prosperity, "they waxed fat and kicked." "They sacrificed unto *Devils*, not to God." Deut. xxxii. 17. Jeroboam also is condemned for having dismissed the priests of the Lord, and for ordaining new priests, "for the high places, and for the *Devils*." 2 Chron. xi. 15. David also thus accuses the rebellious Children of Israel; "Yea, they sacrificed their Sons and their Daughters unto *Devils*." Ps. cvi. 37. After these examples, to affirm that there is no instance of "*a single Devil*," in the Old Testament, is as logical as to say, there was no one man on the scaffold, when Lady Jane Grey was beheaded, because there were many men.

But the declaration is unsound, that there was no example of a *single Devil* in the Old Testament. Who was it that tempted Eve? A Serpent, an *Evil Spirit*, for none but such could have tempted to sin. "Who was it that was permitted of God to afflict Job? "The Devil, or Satan." Zechariah also recognizes the individual Devil. "And he showed me Joshua the high priest, standing before the Angel of the Lord, and *Satan* standing at his right hand to resist him." Zech. iii. 1. Do these examples accord with the affirmation, so roundly advanced, that "the Israelites knew nothing of a *single Devil*, till after their return from the Babylonish captivity?"

Opening now the New Testament, the personal existence of *Satan* is as clear as language can render it. The Devil tempted our Lord in the Wilderness. There are difficulties in this case; but to resolve the whole transaction into phantasm, is one of the monstrous liberties which Socinians take with Scripture, illustrating the unhallowed spirit with which they too often torture the sacred pages; adding to, or taking from, in violation of all authority; restricting the meaning of words, or giving them new import, with no guide but their own capricious imaginations. They might, with equal justice, ascribe the baptism of Christ, of John, in Jordan; or the walking of Christ on the water; or the transfiguration, to "figure; or to a fiction of fancy; or the glowing nature of oriental imagery;" or, in fact, the whole Bible might be mistified, till Berkeley's ideas were exceeded, and uncertainty involved all below. The most inflexible opposition should be offered to this sacrilegious innovation, which tends to extinguish all faith, and to dissipate every hope of man.

It is usual also with Socinians, to ascribe all the "possessions" in the New Testament, to "paralysis," "lunacy," "epilepsy," or some "corporeal ailment;" so that by this expedient, they hope to disprove the personality of *Satan*; but the Bible is too clear, and its narratives too stringent, to allow of such a subterfuge. The appeal is not made to the advocates of a system, but to the candid mind, which reverences truth, and confides in Revelation. Let such an one, with a mind invulnerable to sophistry, calmly weigh the following Scripture Testimonies, derived in the first place, from Christ himself, and then decide according to his conscience.

1. When the Pharisees ascribed the miracles of Christ to "Beelzebub, the Prince of the Devils," our Lord replied, "*If SATAN cast out SATAN, how shall his kingdom stand?*" Matt. xii. 24.

Here the general belief is expressed by the Pharisees, and that belief is sanctioned by Christ, from his thus reasoning upon it.

2. Our Lord, on another occasion, gives a direct approval to the personality of *Satan*, and the access he finds to the mind, by saying, "*When any one heareth the word of the kingdom, and understandeth it not, then cometh the WICKED ONE, and catcheth away that which was sown in his heart.*" Matt. xiii. 19.

3. "*The field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the WICKED ONE ; the enemy that sowed them is the DEVIL.*" Matt. xiii. 38, 39.

Here Christ gives the clearest admission to the personality of Satan.

4. "*And Jesus rebuked the DEVIL ; and he departed out of him.*" Matt. xvii. 18.

Could Jesus have *rebuked* a paralysis? And how do the words, "*departed out of him,*" accord with a corporeal malady, previously *rebuked*, and submitting to that rebuke?

5. "*This kind goeth not out but by prayer and fasting.*" Matt. xvii. 21.

It should be considered who uttered these words. An obscure reference is here made to an economy of which we know nothing, and none must attempt to remove the veil ; but that real beings are implied, cannot be questioned.

6. *Depart from me, ye cursed, into everlasting fire, prepared for the DEVIL and HIS ANGELS.*" Matt. xxv. 41.

On the express authority of numerous Scriptures, Socinians admit that Christ will judge the World. The utter incongruity of such an office, with his being "a mere man," has been before noticed. But here Christ declares what his final judgment will be. He will say to the despisers of his law ; the contemners of his authority ; to those who said, Lord ! Lord ! but obeyed not his commands, "*Depart from me, ye cursed, into everlasting fire, prepared for the DEVIL and his angels.*" Matt. xxv. 41. These words solemnly affirm that there is a *Hell*, a receptacle for rebellious spirits : that there is a *Devil*, and that this Fallen Spirit has *subordinates*, subject to him, who are denominated "*his Angels.*" After this enunciation, by Christ himself, for men to cherish doubts of the existence of *Satan*, is to dispute *his* word, who will be their *Judge* :

7. "*And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.*" Mark iii. 11.

The men who were afflicted with demoniacal possessions, were here merely the medium through which the spirits spake. The whole of this is above human reason. We must repress our curiosity, till we enter on the spiritual state. But these "Unclean Spirits" are evidently real beings, whom Christ, with a word, expelled.

8. "*When they have heard, SATAN cometh immediately, and taketh away the word that was sown in their heart.*" Mark iv. 15.

Here is a direct statement by Christ, of the malignancy and power of *Satan*. Without his personality, no instruction could be conveyed. To give it a figurative sense would only obscure what in itself was plain.

9. "*And the seventy returned again with joy, saying, Lord, even the DEVILS are subject unto us through thy name.*" Luke x. 17. (A congeries must include the individual.)

Christ had conferred on his disciples many miraculous powers. He had sent them out with this commission: "Heal the sick; cleanse the lepers; raise the dead; cast out *Devils*: freely ye have received, freely give." Matt. x. 8. With the possession of such faculties, doubtless, they liberally dispensed what had been so bountifully bestowed. But from their exclamation, on returning to their Lord, nothing appears so much to have excited their surprise, as the dominion which had been delegated to them of expelling *Demons*. It cannot be questioned but that they had healed many *Sicknesses*, *Lunacies*, *Epilepsies*, *Paralyses*, &c. but their casting out *Devils*, left a deeper impression on their minds, than that which arose from all other causes; and with astonishment they said, "Lord, even the *Devils* are subject unto us, through thy name." Luke x. 17. At one conclusion all *Christians* must arrive; from these clear statements of Scripture, that men, in that day, were *possessed*; perhaps for the especial purpose of manifesting the power of Christ. It is of little consequence whether we can account for it or not. We know too little of the spiritual world to speak dogmatically. Here is the statement, and, as *Christians*, we are bound to admit it.

10. "*And the Lord said, Simon, Simon, behold, SATAN hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not.*" Luke xxii. 31.

Socinians affirm that all this meant *Epilepsy*, or some other bodily disease: but it is difficult to conceive how any man, endued with rational faculties, can regard this description as referring to a malady, and not to a conscious agent. Can a malady exercise "*desire*" toward an object? Happily, it is a

question of common sense. If *Satan*, the Prince of *Devils*, had never before been heard of, the words of Christ, in this place, would give a reality to the doctrine, which no sceptical opposition could shake.

11. "Then entered SATAN into Judas, surnamed Iscariot." Luke xxii. 3.

Socinians say that this was a "disorder," *figuratively expressed*, under the name of "*Satan*:" but they might as well affirm, with the expectation of being credited, that *Behemoth* meant the *Rattle-Snake*. The history shows, in very truth, that *Satan*, the malignant Spirit, of great power, and equal wickedness, was permitted to enter the fiendish mind of Judas; and the same Being is sometimes allowed to enter *other minds*, for the worst purposes; and *they* are the most likely to become subject to his sway, who encourage his approach, by denying his existence.

12. "Have not I chosen you twelve, and one of you is a DEVIL?" John vi. 70.

It is impossible to know the full meaning of these words. They, however, appear to imply, that while the Body of man is sometimes inert, the Spirit that animates it, may, in some instances, be so absorbed in Evil, as to become in close compact with the Infernals: in the strictest sense, Incarnate Devils. Judas exemplified, in a pre-eminent degree, this malign essence. But, independently of the congenial soil, where all that is bad luxuriated, we are expressly told, that, "after the sop, *Satan* entered into him." This man, on whose name execration has rested for eighteen hundred years, and which will be perpetuated to the end of time; even this Judas Iscariot, of whom Christ said, "It had been better if he had never been born;" of this Judas, Socinians affirm, that, ultimately, he will become "an angel of light," and at last receive the welcome of his Judge in heaven, whom he betrayed on earth; that after some "*needful discipline*," he will hear the words, (what they hope, or rather, confidently expect to hear, in reference to themselves) "Well done, good and faithful servant, enter thou into the joy of thy Lord!" But it should be remembered, there was an absolute *necessity* imposed on Socinians to send Judas to *Heaven*. He, and all others, must be *Somewhere*. The future, according to Socinian statistics, consists but of *one* world. The Bible speaks of *two*; and all but "*Rational Christians*," have believed it; *Heaven* and *Hell*; but these ecclesiastical Luminaries have unanimously rejected the latter inference, as "a vulgar prejudice;" and in this extreme dilemma, without annihilation, *Heaven must*, out of physical

necessity, receive Judas. And those who thus expand "heaven's gate," for the Traitor, are *equally sure*, the same obligation will admit *themselves*. In short, Heaven is the only spot, in God's vast dominion, where Judas *could* be found, and which Socinians, at any time, can mathematically prove.

13. "*Now shall the PRINCE OF THIS WORLD be cast out.*" John xii. 31.

It is exhilarating to turn from these perversions of all sound doctrine, to the instructions of our adorable Lord. He does not condescend to explain, but announces his own truths, with unutterable peril attached to their rejection. Christ has taught, in language the most express, the existence of a dark, and mighty Spirit, to resist whom, he entered our world as a spiritual conqueror. An impenetrable veil hides the origin of this "Prince of the power of the air;" except as the Sacred Page offers a glimmering light, where dim shadows float before the mind, and the awful is aggravated by the stern limits which bound our knowledge. One point we however know, with infallible certainty; that "Christ came to destroy the works of the *Devil*;" and he here says, for the abiding consolation of all his true followers, as a final result; "*Now shall the Prince of this World be cast out.*"

The day of Persecution is happily passed. Errors must be met with argument, and Truth be defended by other than carnal weapons. To furnish weapons for this bloodless warfare, the Bible stands forth, as an infallible judge, and presents her shield of faith, wherewith the humble confider in Revelation will "*be able to quench the fiery darts of the wicked.*" It has been seen that the Old Testament recognizes the existence of *Devils*, as powerful and malignant Spirits. But if no such truth had *there* been taught, to every Christian, the declarations of Christ would be sufficient; who has given to the doctrine a sanction, which none but the rebellious will resist. It will now be ascertained what was taught by the Apostles, on this momentous subject; men who were indulged with the oral instruction of their Lord, and were miraculously taught by the Spirit of Truth.

14. "*Peter said to Ananias, Why hath SATAN filled thine heart to lie to the Holy Ghost?*" Acts v. 3.

Satan entered the heart of Judas, and here the "Father of Lies" prompts Ananias to falsehood. Can he who derives his instruction from the Bible, believe with Socinians, that this was an illusion, and not a real Spiritual Adversary?

15. "*And the EVIL SPIRIT answered and said, Jesus I know, and Paul I know, but who are ye?*" Acts xix. 15.

The Sons of Sceva were exorcists, who attempted to expel *Demons* from the possessed, by calling "over them the name of the Lord Jesus," in imitation of Paul; when we are told, "*The Evil Spirit* answered and said, 'Jesus I know, and Paul I know, but who are ye?'" This bears a resemblance to the *Demons* who thus addressed Christ: "*What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?*" Matt. viii 29. We are not enabled, by our knowledge of the Invisible World, to form even a conjecture on this mysterious subject. The Bible presents undeniable evidences of its authenticity. These are its statements, which we are bound to admit, affirming the existence of *Satan*, as a malignant Being, whose permitted influence is great; and while Christians admit the fact, they can only say, in the language of their Lord, "Even so, Father, for so it seemeth good in thy sight."

16. "*To open their eyes, and to turn them from darkness to light, and from the power of SATAN unto God.*" Acts xxvi. 18.

These are the words of Christ, after his resurrection, addressed to Paul, when on his road to Damascus; testifying the same truth, respecting *Satan*, which he advanced when he walked the earth. The Believer in Revelation will submissively bow, while Infidels and Socinians may smile at his delusion; but, "Let God be true, and every man a liar."

17. "*The God of peace shall bruise SATAN under your feet shortly.*" Rom. xvi. 20.

"*To deliver such an one unto SATAN.*" 1 Cor. v. 5.

"*That SATAN tempt you not.*" 1 Cor. vii. 5.

These three examples express distinctly the personality of *Satan*, and his malign influence over men.

18. "*Lest SATAN should get an advantage of us; for we are not ignorant of his devices.*" 2 Cor. ii. 11.

No words can more distinctly affirm a real existence than these, of *Satan*, including his mental qualities. He is represented as watching to inflict an injury; and using "*devices*," to effect that which could not be accomplished by more direct means.

19. "*The GOD OF THIS WORLD hath blinded the minds of them which believe not.*" 2 Cor. iv. 4.

An extensive power is here mysteriously ascribed to *Satan*, on which Socinians would do well to meditate, with *self-application*.

20. "*What concord hath Christ with BELIAL? or what part hath he that believeth with an Infidel?*" 2 Cor. vi. 15.

Here *Satan*, or *Belial*, is placed in opposition to Christ, which would establish his personal existence, if there were found no other evidence.

21. SATAN *himself is transformed into an Angel of Light.*" 2 Cor. xi. 14.

It is impossible to assign any sense to these words, not implying consciousness and personality.

22. "*There was given to me a thorn in the flesh, the messenger of SATAN to buffet me, lest I should be exalted above measure.*" 2 Cor. xii. 7.

An ulterior object is here engrafted on that which was primary. *Satan*, in some way, was permitted to assault the Apostle; a commission which he gladly undertook; but the end of God, was, to prevent him from being "exalted above measure;" a result at which *Satan* would have rejoiced.

23. "*The PRINCE OF THE POWER OF THE AIR, the Spirit that now worketh in the children of disobedience.*" Eph. ii. 2.

No proposition in the Bible is more distinctly stated, than the existence of *Satan*. He is here called, *The Prince of the power of the air.*" His influence also is equally affirmed. He ever has, and still does tempt men to sin, by himself, or his emissaries, or angels. He is here described as, "*The Spirit that now worketh in the children of disobedience.*" Those who can ascribe all this to a "*quality*," rather than a "*person*," can believe any thing, or nothing.

24. "*Neither give place to the DEVIL.*" Eph. iv. 27.

"*Resist the DEVIL, and he will flee from you.*" James iv. 7.

"*Put on the whole armour of God, that ye may be able to stand against the wiles of the DEVIL.*" Ephesians vi. 11.

In these instances, the *Devil* is described with all the personality that words can give.

25. — "*those which were possessed with DEVILS, and those which were LUNATIC, and those that had the palsy; and he healed them.*" Matt. iv. 24.

The distinction is here made between the possessed, and those afflicted with *lunacy* and other diseases, which disproves their identity. The distinction also is preserved in the commission the Apostles received, Luke ix. 1: "He gave them power and authority over all *Devils*, and to cure diseases."

26. "*The whole world lieth in wickedness,*" or the *Wicked One.* 1 John v. 19.

"*Fire, prepared for the DEVIL and his Angels.*" Matt. xxv. 41.

"*The ACCUSER OF OUR BRETHREN is cast down.*" Rev. xii. 10.

"*He (SATAN) was a murderer from the beginning.*" John viii. 44.

"*When he speaketh a lie, he speaketh of his own ; for he is A LIAR, and THE FATHER OF IT.*" John viii. 44.

"*And Jesus rebuked the DEVIL ; and he departed out of him.*" Matt. xvii. 18.

"*Art thou come hither to torment us before the time ?*" Matt. viii. 29.

"*I know thee who thou art, the Holy One of God.*" Mark i. 24.

These eight citations from Scripture demonstrably prove the personal agency of *Satan* ; as the language is wholly inapplicable to the "Principle of evil," or any simple "abstract quality."

27. *For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*" Eph. vi. 12. It may here be remarked, that Socinians, "in explaining away all they dislike," discover their propensity for spoliation on few occasions more strikingly than in the meaning they assign to these words. They tell us, (but can they expect to be believed) that the words purely mean, "The opposition of the Priests, and Rulers of the Jewish Nation !" Yet this is an interpretation quite as *rational* as many others, advanced by them with equal confidence.

Numerous other passages are to be met with in Holy Writ, which corroborate, in the amplest sense, these examples, and which (from all who reverence the Scriptures) demand belief in the reality of that malignant Being, who is alike the foe of God, and the enemy of man. If Inspiration affirms his existence, the Christian is satisfied ; assured that what God permits, or appoints, must be right. Although he sees difficulties, in contemplating so inexplicable a subject, he is not disheartened. Eternity and Light are before him ; and with God his friend, and Christ his portion, he looks forward to his speedy entrance on a state, where the jarring opinion will be unknown, and when, before assembled worlds, Omnipotence will justify his own mysterious works and providence.

HELL.

It has been shown, with abundant *Scriptural* evidence, that a malignant Being exists, denominated "*Satan*, or the *Devil*." This point being established, He is necessarily required to live *somewhere*. We are quite sure his residence cannot be in Heaven; and though there is evil enough on earth, to assimilate it, in some of its portions, to a Satanic residence, yet there is a redeeming character in man, and some more congenial region must be found, where there is less alloy of the good, and where evil prevails in the concrete. That spot, wherever found, is *Hell*, the home of "the Devil and his Angels." But Socinians, with their loudest asseveration, affirm there is no *Hell*, and found their assertion on there being no *Satan*; and *Hell*, without tenants, would be an anomaly in creation. The friends of Socinus are provided with arguments, good or bad, for every purpose and occasion, thick as the leaves of *Vallombrosa*; and are prepared to show, that "*the thing cannot be*," by one thousand and one of their own irresistible arbitrators. But a reference will now be made to the Word of God; and if this infallible authority establishes, by the most direct testimony, the reality of a *Hell*, Socinians may *protest*, but Christians will *believe*.

It facilitates the settlement of a disputable point, when an appeal is made to one of high authority, and on whose decision each of the opposing parties confides. This is the felicitous conjuncture of circumstances in the present case. The contenders, on either side, appeal to *Jesus Christ*: and since Socinians have said so much that is *fine*, and even *eloquent*, in his praise, they cannot now consistently withdraw their confidence. The discussion being thus amicably brought to one test, the decision must be final.

As a preliminary, the meaning of certain terms must be established, with a mutual concession, that there are only *two* grand primary conditions, awaiting all who live; (if Socinians

can be prevailed on so far to extend the number, and if *they* will not, Christians *will*) so that when we read of a Soul being overwhelmed with "*destruction*," it must mean consigned to *Hell*, seeing there is no alternative, but that of *Heaven*! So when we read of being "*cast away*," it cannot imply into *Heaven*, and consequently must mean *Hell*. So also when we read of a Soul being "*lost*," it cannot refer to his being admitted into *Heaven*, and therefore must mean *Hell*; as it does when we read of a soul consigned to "*outer darkness*." With these preliminary adjustments, the examination will commence.

1. Our blessed Saviour says, "Enter ye in at the strait gate; for wide is the gate that leads to *destruction*, and many there be which go in thereat." Matt. vii. 13.

As "*destruction*," in this place cannot refer to heaven, the "*wide gate*" can conduct to nothing but *Hell*.

2. "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and the ruin of that house was great." Matt. vii. 27. Luke vi. 49.

In no part of scripture is there a more appalling exhibition of the loss of a Soul, than these few words express. The imagery employed is simple, but appealing at once to the heart. The Soul is compared to a house built on the sand, assaulted by the infuriated elements, before which it falls! "*And the ruin of that house was great!*" Exclusion from Heaven is clearly implied; and "*great*" indeed must be that penalty which separates a Soul from its Maker, beyond the light of whose countenance *Hell* is, and the region of the *Lost*.

3. "The children of the kingdom shall be *cast out* into *outer darkness*: there shall be weeping and gnashing of teeth." Matt. viii. 12.

Spirits thus "*cast out*" of Heaven, deploring their loss, and *gnashing their teeth*, must exist *somewhere*, that place is *Hell*.

4. "He that endureth to the end, shall be *saved*." Matt. x. 22.

This plainly implies that they who do *not* endure to the end, will be *lost*: a condition necessarily establishing *Hell*.

5. Fear him who is able to destroy both Body and Soul in *Hell*." Matt. x. 28.

These few words express many important truths. They establish the distinction between Soul and Body; they teach the anger of God against the impenitent; they instruct that some are banished from Heaven, to whom is applied the strongest of human language, that of being "*destroyed*:" and the scene of this spiritual devastation, is Gehenna, or *Hell*.

6. "He that blasphemeth against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. xii. 31, 32.

When momentous words are uttered, before importance is attached to them, the qualities of the speaker are to be considered. He who spake these words, is the Son of God; the Fountain of Truth; the compassionate Saviour: the future Judge of the World. He declares that blasphemy against the Holy Ghost shall not be forgiven. If a remission of the penalty occurred after thousands of ages, this threat would be superseded: but, "*it shall not be forgiven.*" The disturbed conscience will haunt him in this world, and the displeasure of God, in some *form and degree*, in the world to come. This punishment must be endured *somewhere*; that spot is *Hell*.

7. "So shall it be at the end of the world: the Angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." Matt. xiii. 49, 50.

All agree in assigning, from the declarations of Scripture, the Judgment-Seat to Christ. All profess to reverence his words. He has here employed expressions of the most definite meaning, that may wilfully be *perverted*, but cannot be *mistaken*. He here states that the Angels, "*his Angels*," shall sever the wicked from among the just. Being separated, the state of the just is known, but what is the condition of the wicked? The Final Judge has declared, in the most fearful imagery, "*They shall be cast into a furnace of fire; there shall be wailing and gnashing of teeth.*" This devoted spot, this receptacle of all evil, is *Hell*.

8. Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven." Matt. xviii. 3.

Here some are excluded from Heaven. The place of their abode is *Hell*.

9. "A rich man shall *hardly* enter into the Kingdom of Heaven." Matt. xix. 23.

Riches are the purple robe that sink the drowning man. The temptations with which the rich are encompassed, it thus appears, endanger their eternal state; but those "who have respect unto the recompence of reward;" who regard themselves as stewards, and come off victorious in this severe warfare, will be entitled to double honour, as the improvers of "ten talents." If excluded from the Kingdom of Heaven, the place to which they are banished must be *Hell*.

10. "Many be called, but few chosen." Matt. xx. 16.

If all were admitted into heaven, this would be an unmeaning restriction. Those who are not chosen, that is, who by their rebellion exclude themselves, have a portion assigned them different from the faithful. That portion is *Hell*.

11. "Cast him into outer darkness; there shall be weeping and gnashing of teeth." Matt. xxii. 13.

A glimpse is here given of the immaterial nature of future punishment. The presence of darkness, associated with dangers, great, and undefined, offers a boundless scope to the labouring imagination, where the terrors of anticipation surpass and aggravate the real. The region of this "outer darkness," is *Hell*.

12. "Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of *Hell*." Matt. xxiii. 32, 33.

Spirits, more alienated from all good, perhaps never existed, than the *Scribes* and *Pharisees*, to whom these words were addressed: reading their own prophecies of the Messiah, all realized in Christ; beholding his astonishing miracles; and listening to his heavenly doctrine, and yet, hardened in their rejection of the Truth, and, under the guise of sanctity, hypocritically practising "all unrighteousness;" who "paid tithe of mint, and anise, and cummin, but omitted the weightier matters of the law; judgment, mercy, and faith." Matt. xxiii. 23. "Who devoured widows' houses, and, for a pretence, made long prayers." "Whited sepulchres." "Full of extortion and excess." These were the men, whom Christ thus denounced, and whose condemnation slumbered not. The world to which they hastened, was—*Hell*.

13. "And these shall go away into everlasting punishment: but the righteous into life eternal." Matt. xxv. 46.

Words more express, and meaning more clear, human language cannot furnish. He whom Socinians admit to be their future Judge; who will, in the Last Day, deal to every man according to his deserts, here anticipates the final sentence. At present the tares and wheat are commingled, but the separation is approaching; including the conditions of eternal *joy*, or everlasting *punishment*; the curse and the blessing, expressed indefinitely, because the excess of one, or the intensity of the other, would exceed finite comprehension. If the region where one will expatiate is *Heaven*, the opposite realm, of necessity, must be *Hell*.

14. "What shall it profit a man, if he shall gain the whole world, and lose his own Soul." Mark viii. 36.

He who will ultimately decide on human destinies, knowing the inveterate perversity of the human heart, here calmly appeals to the understanding. The worshipper of Mammon ; the man most wedded to the objects of time, knows the slight tenure on which he holds the idols of his heart ; and Christ here dispassionately asks each devotee, where would be his advantage, if his gains should comprehend, for the allotted years of man, even the whole world, when the consequence would be, the *loss* of his Soul ? The Soul thus endangered, thus lost, must mean an exclusion from the Kingdom of Heaven ; and this exclusion, of necessity, throws it back on the only other world, namely, *Hell*.

15. " — into HELL ; into the fire that never shall be quenched : where their worm dieth not, and the fire is not quenched." Mark ix. 43, 44.

While men speculate on this awful subject, and confidently advance their arguments and "*hypotheses*," to prove that danger is imaginary, and *Hell* a dream ; the Judge himself dispels their delusion, by instructing the vain "disputers of this world," that there is in reserve, accumulated anguish for the impenitent,—for all who reject the Truth, and "have pleasure in unrighteousness ;" inconceivable in extent, and illimitable in duration. Christ has given his enemies a merciful forewarning, "not willing that any should perish, but that all should come to the knowledge of the truth ;" and utters the tenderest invitation, "Come unto me, and ye shall find rest unto your souls." Matt. xi. 28, 29. Our Redeemer, knowing the natural repugnance of the human heart to descend from its own proud pinnacle of reason, and willing to disturb the fatal repose into which men had sunk, here adopts language that might animate stones. To describe the joys or the sorrows of the other world ; the felicities of the *saved*, or the sufferings of the *lost*, would require other than the language of earth. But to advance so far as is possible in the disclosure, Christ accumulates the most terrific of material images, to prefigure the immaterial ; and from the whole of this disclosure, let the serious inquirer lay his hand on his heart, and, if he can, renounce a belief in the solemn reality of a *Hell*.

Without accumulating the numerous attestations of this truth, still to be found in the Gospels, the Epistles, and the Revelations, the question is now asked of Socinians, whether they can still repudiate, as "*a pernicious dream*," the idea of a world, where are found the Outcasts of Heaven, and the place of whose abode is denominated *Hell* ? They are loud and fluent in praising

Christ. They seem to defer to him, by the admiration they express, and unhesitatingly admit that Christ, in the last great day, will judge the world. The question is now asked of them, whether, as honest men, who expect ere long to meet the eye of their Judge, they can look to heaven, and affirm that Christ taught not a world of wretchedness; a condition of misery, reserved for the enemies of God; in the fullest sense, a *Hell*? Socinians are also asked, with an injunction to banish sophism and subterfuge, (respect for system more than truth) whether Christ, whom they admire, and profess to follow, did not inculcate, in language the most express, the personal reality of *Satan*? They are not asked whether they believe the one or the other; *that*, from the biassed state of their minds, would receive a prompt reply; but they are asked, whether, after the examples here adduced, they can affirm Christ did *not* clearly *teach*, as a solemn verity, the existence of *Satan*, and the reality of a *Hell*?

If Socinians admit, what could not be denied, without outraging the common sense of mankind, that Christ, their future Judge, *did* inculcate as truths, the existence of *Satan*, and the reality of *Hell*; how can they, as men of integrity and conscience, deliberately oppose Scripture, and tell the world, as they do, that their apprehensions are groundless, their fears idle? As men who professedly seek not to relax the bonds of virtue, how can they wantonly invalidate truths which Infinite Wisdom has so clearly advanced, as barriers to the concupiscence and violent passions of men? The world, with all the warnings of heaven, and the restraints of Religion, presents a melancholy spectacle; where outrage and wrong are rampant, though repressed by all the influences of human laws, and the threats of future retribution; but what an appalling image would society present, if all the salutary checks, founded on *Satan* and *Hell*, were wholly removed, and men believed, as Socinians tell them, that, in the eternal world, there is no place found for "the Devil and his Angels;" that whatever their rebellion against God may be, it will not obstruct their future happiness, for, "the mansions of the blessed will be the *ultimate* portion of *one* and *all*!"

THE ATONEMENT.

(ESTABLISHED BY ONE HUNDRED SCRIPTURAL ARGUMENTS.)

A QUERULOUS objector might protest against some one of the Laws of the Land, and affirm, in the first place, that there *was no such law* ; and, secondly, that there *ought to be no such law*. To such an one, the reply might be made : It is an ascertainable fact, that the law in question *is* in the statute-book. That it ought not to be there, is at variance with the judgment of the legislators who enacted it : so that it must remain in force, unless it should be rescinded by the same power by which it was established.

This is precisely the state of the question, respecting the *Atonement*. Socinians affirm, first, that the doctrine *is not* in the statute-book of the Bible ; and secondly, that it *ought not* to be there. For the establishment of the first point, it is only necessary to consult the legal document, and if it be there found existent, according to a clear equitable construction, the question is decided. To this test an appeal will be made, by fairly consulting *the Bible* ; and if it be *there* discovered, all discussion is, or ought to be superseded.

The opposition which Socinians manifest toward the *Atonement of Jesus Christ*, cannot excite wonder. They advocate a most anti-christian system, subversive of the whole Bible ; declaring that the Son of God, the Saviour of the World, like themselves, was but "*a mere man* ;" and, as a "*mere man*," could never atone for the sins of his *fellow-men*. According to the admission of all parties, they have only to establish the assumed fact, and the subversion of the *Atonement* follows as a necessary consequence. Knowing that the foundation of their creed rests on "*the simple manhood of Christ*," and that without the establishment of this fact, Socinianism must fall, they bear an unconquerable enmity to the doctrine of the *Atonement*. They "*hate it with*

perfect hatred; they very naturally "*count it their enemy.*" They first of all deny that the doctrine *is* in the Bible, and then advance their own peculiar class of arguments, to prove that it *ought not* to be there.

This is the general practice of Socinians; but Dr. Priestly himself, at some seasons, appears to have been staggered with the Scriptural representations. He says, "It must be admitted that *some texts do seem* to represent the pardon of sin as dispensed *in consideration of something else than our repentance, or personal virtues; and according to their literal sense, the pardon of sin is, in some way or other, procured by Christ.*" He also admits, in reference to the 53d of Isaiah, "*This prophecy seems to represent the death of Christ in the light of a satisfaction for sin.*" And yet in another place he inconsistently declares, "In no part of either the Old or New Testament, do we ever find asserted, or explained, the principle on which the doctrine of *Atonement* is founded: but, on the contrary, it is a sentiment every where abounding, that repentance and a good life, are of themselves sufficient to recommend us to the favour of God." And yet, he is compelled to say, in another place, "The death of Christ, in *some respects*, resembles a sin-offering *under the law.*"

But to recur to the assertion, that the doctrine of the *Atonement* is not in the Bible. Hesitation cannot long prevail, since an appeal is open to the Sacred Statute-Book: and with respect to the declaration, that *it ought not to be there*, if it be shown *to be there*, the propriety cannot be questioned, for one obvious reason. The defects of human laws often require their amendment, or abrogation; but the Divine Laws, being infinitely perfect, are insusceptible of change: so that if the doctrine of the *Atonement* be really found in the Bible, all the fine-spun theories of speculators are extinguished, with the same promptitude with which the visions of the night vanish, "*when one awaketh.*" And here the Christian, in the faith he avows, may plant his foot as *on an immoveable rock.*

If there be a position clearly laid down in the Bible; a truth urgently enforced; a doctrine explicitly stated; it is the efficacy of our *Redeemer's Sacrifice*; or the *Atonement*, for the Redemption of Man, through our Lord and Saviour, Jesus Christ. That this declaration is sustained by all the Scriptural evidence that can operate on rational and unbiassed minds, will be amply shown. But there are men in the world who are proof against argument; and who, while they are the loudest in their denun-

ciations of prejudice, are themselves its most hopeless victims : who, in their state of hallucination, blind themselves, and then ascribe to others the deficiency of vision which interferes with just perception. If the disease were not inveterate, could it be deemed possible, for men in the vigorous possession of their faculties, to read *the Scriptures*, and yet remain insensible to its most prominent features ? to be tremblingly alive to the most recondite meaning of words on secular subjects, where temporal interests alone were concerned, and yet to exhibit obtuseness unalloyed, when subjects of infinite moment became submitted to their decision ?

Socinians having formed their system without reference to the Bible, and manifesting an inflexible resolution to support that system, independently of all authority, human, or Divine ; the faintest hope is not entertained of any beneficial effect which the most conclusive reasoning would be likely to produce on *them* ; but a more salutary impression may be made on the less infected of their flock. Those who have not yet effectually plunged into the slough of error ; whose convictions have not lost all vitality ; whose consciences still partially vibrate in unison with the Word of God ; who know, in some imperfect degree, the value of their Souls, and desire an inheritance hereafter with the Saints in Light : these are earnestly *implored* to consider deliberately, and impartially, and prayerfully, the following scriptural declarations. While there is life, there is hope ; and though the probationary time is short, and (especially in their case) the impediments to be surmounted are great, yet the heart that knows its ignorance, and is aware of its deceitfulness, and desires *divine teaching*, may still measure back its steps, and receive the truth "*as it is in Jesus*," while it escapes as a bird *from the toils that endangered its eternal welfare*.

In this solemn investigation, where the favour of God, and man's condition in the everlasting world are concerned, the serious inquirer after truth should preserve a mind open to conviction ; and, especially, reflect on that *Great Deliverer*, who was obscurely promised to our First Parents ; which intimation was renewed by Patriarchs and Prophets, till *Isaiah*, with deeper effulgence poured on his mind, thus depicted the *Hope of Nations*.

"He shall grow up before him as a tender plant, and as a root out of a dry ground : he hath no form nor comeliness ; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men ; a man of sorrows, and

acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him: he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." Isa. liii.

The light still increased, till, in the fulness of time, the Promised Messiah appeared; the realization of a hundred prophecies, preceded by his predicted *Forerunner*; the Miraculous Conception ushering him into the world, while Angels shouted at his birth, "*Glory to God in the highest, and on earth peace, good will toward men.*" Luke ii. 14. The Tender Plant grew up, watched and watered of his Heavenly Father, till, at the commencement of his Advent, involving the Salvation of a world, on his ascending out of the water, the Spirit of God descended like a Dove, and lighted upon him; and to give additional attestation of his Divine Character, a voice came from "the excellent glory," "*This is my beloved Son, in whom I am well pleased.*" Matt. iii. 17.

Why was God "well pleased" with his "Beloved Son?" It could not have been from any thing he had *yet done*, for this was

the commencement of his ministry. No ; but he saw his Divine Nature, which he had, with his Father, "in Glory," "before the world was," united to his perfect Human Nature, in a way inexplicable to finite thought. He saw him, from love to a Fallen world, descend from his primeval bliss, and voluntarily assume the garb of humanity ; prepared to meet contumely and scorn, the anguish of Gethsemane, and the pangs of the Cross, till he uttered, in his expiring agonies, "*It is finished!*" and at that moment sealed the Redemption of man.

With all these scenes of wonder full on the *unconfirmed* Socinian's mind ; the Temple rent ; and the Sun darkened ; let him, if he can, associate the whole of this stupendous array of Miracles, with "*A mere man!*" "*A peccable child of frailty!*" "*The mere Son of Joseph and Mary!*" The spontaneous feeling of man, when fairly exercised, rises in rebellion against so abject a faith, which is less elevated than that of *Satan himself*, who "*believes and trembles.*" A calm, and searching, and *studiously* brief inquiry will now commence, into the *language of Scripture*, respecting the objects to be effected by Christ's death ; and in which, it is presumed, the *Atonement* will conspicuously be found.

1. A very remarkable man appeared in Judea ; at this time, John the Baptist ; the subject of Prophecy, many hundred years before ; who collected disciples ; preached repentance ; baptized multitudes in Jordan ; acquired great credit for his sanctity ; obtained access to *Herod's* court ; and was generally esteemed a *Prophet*. The supernatural influence had taught him, that on whomsoever he saw the Spirit descending as a Dove, the same was the "*Messiah:*" the "*Anointed:*" the "*Christ:*" the "*Son of God.*" The *consciousness of his own character*, and the distinction which John experienced from high and low, had the strongest tendency to raise him in *self-estimation*, and to induce him vigilantly to *guard* the reputation he had so eminently acquired ; but *this* was the absolute effect : When, from the prevailing expectation of the *Messiah's* speedy appearance, a suspicion arose that *he* might be the *Christ*, whose dress, and deportment, and language, were so mysteriously peculiar, Matt. iii. 4. the Pharisees sent to him, to obtain an explicit answer, whether or not he were the "*Promised-One;*" or, otherwise, requiring to know "*Who he was?*" John i. 22. to which he instantly replied, in the language of the Prophet ; "I am the voice of one crying in the wilderness, Prepare ye the way of the Lord !" Isa. xl. 3. To which the Pharisees answered, "Why

baptisest thou then, if thou be not that Christ, nor Elias, neither that Prophet?" John i. 25. John replied, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." Mark i. 7. Can it *rationally* be supposed that John, himself a Prophet, and "more than a Prophet," would thus, causelessly, abase himself to the dust; and that *before his own disciples*? that he would voluntarily descend from his own high station, and exalt to a Divine eminence a *fellow Prophet*? to predict *his own* speedy declension, and the increasing spiritual victories of *Christ*? John iii. 30. Especially *at this time*, before our Lord had properly entered on the promulgation of his Gospel, or had performed a *single miracle*? It will be confirmatory to notice the perfect *keeping* manifested in the actions of the Forerunner.

"The next day," John beheld Jesus approaching, and uttered, with prostrate awe, (a veneration bordering on *adoration*,) "Behold the Lamb of God, which taketh away the sin of the world!" John i. 29. The "*Son of Joseph and Mary*," to have it thus said of him, "*Behold the Lamb of God, which taketh away the sin of the world!*" "Yes," the *Socinian* replies, "A peccable man," who was "the subject of frailty." "A mere man." And "*no Philosopher!*"* The sentiment of *revolt* with which such views are regarded by the whole Christian World, is alike the best comment and answer. It is in the highest degree impressive to mark the profound homage; the annihilation of *self*; the deep feeling of prostration, with which John contemplated the *Saviour*! He, whose *own* Prophetic eminence had excited the suspicion that *he* might be the *Messiah*, shrinks to nothing in reference of his Lord. He reverentially says, with a solemnity of tone and import, that ought to sink into all hearts; "The Father loveth the Son, and hath given all things into his hands. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii. 35, 36.

This declaration of John the Baptist, respecting the Divine Character of Christ, and the object he came to effect, is the *first* recognition of the *Atonement*; which afterwards (as will abundantly be shown) blazes forth in every page of Scripture.

2. At the commencement of his advent, Christ was visited by an enlightened man, one of the Jewish Sanhedrim, *Nicodemus*, who thus bears his testimony to the works of our Lord. "Rabbi, we

* Dr. Priestley. See "*Socinian Heresies*." Second Part.

know that thou art a teacher come from God, for no man can do these miracles which thou doest, except God be with him." John iii. 2. Our Saviour, on this occasion, declared many signal truths, till, by some doubt, expressed by the listener, Christ uttered these remarkable words; "If I have told you earthly things, and ye believe not, how should you believe, if I tell you of heavenly things?" John iii. 12. This must be regarded as an indirect declaration of his *pre-existence*, with which the *Atonement* is indissolubly connected. Could "a mere man" disclose the "things of heaven?" Christ could; but it was because of the glory which he had "with the Father before the world was." John xvii. 5. In any other light, Christ would have assumed an impossibility.

3. In harmony with his *pre-existence*, Christ continues his discourse with Nicodemus. "No man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man who is in Heaven." John iii. 13. It must now especially be remarked, that Christ, on this occasion, expressly establishes the *Atonement*; even now, at the *commencement* of his ministry; not anticipating triumphs, and a prompt acceptance of his glad and glorious tidings, but predicting *his own death!* and the *eternal benefits* which would arise from it, to all believers. He continues, with unutterable dignity, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: *that whosoever believeth in him, might not perish, but have eternal life.*" John iii. 14, 15.

4. The Socinian will do well to remark, Christ does not affirm that all "who lead *good moral lives*," shall establish their *deserts*, and become the authors of *their own salvation*; but, "*whosoever believeth in me.*" He does not say, that *all* shall be *saved*, but, that *some*, for their unbelief, will "*perish.*" He establishes himself as the procuring cause of all God's blessings; declares his own Divinity, as the Son of God, his "*only-begotten Son*," through whose offering and *Atonement*, "*whosoever believeth in him, should not perish, but have everlasting life.*" John iii. 16. To be still more clear, if possible, in announcing the *Atonement*, the great Truth of the Bible! he proceeds to say, "God sent not his Son into the world to condemn the world, but that the world *through him* might be saved. He that believeth *on him* is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the *only-begotten Son of God.*" John iii. 17, 18. There are many in this day, it is to be feared, who will be subject to the

same condemnation, of not believing "*in the name of the only-begotten Son of God*," in which class Socinians must be numbered, unless the words of Christ have no meaning, and his threats and promises are alike indeterminate and vain.

5. "I am the Good Shepherd: the Good Shepherd giveth his life *for the sheep*." John x. 11.

Christ, who saw the end from the beginning, through his second, and Divine Nature, here speaks of his death, by violence, as an event immoveably fixed. Even the mode is determined. He must be "*lifted up*;" John iii. 14. and his life is given "*for the sheep*." The *Atonement* is implied as often as it is expressed.

6. "Ye have not chosen me, but I have chosen you — that whatsoever ye shall ask the Father *in my name*, he may give it you." John xv. 16.

Christ is the animating spirit of the whole Bible; through whom, we are taught, hope and every spiritual good are derived. Socinians, instead of trusting to *Christ*, rely on *themselves*. They will not come to the Father in the name of his Son. Their own name and righteousness they deem sufficient; wisting not that, as it was said to the Pharisees of old, so is it said to them: "Ye will not come to me, that ye may have life."

7. "The Son of man came not to be ministered unto, but to minister, and to *give his life a ransom for many*." Matt. xx. 28.

Here Christ incidentally refers to his own great sacrifice, as an *Atonement*, or ransom for many; that is, for all who believe, and manifest the sincerity of their faith, by the consistency of their lives. He pronounces the ransom, also, on his part, a *gift*. He "gives his life."

8. "This is my blood of the New Testament, *which is shed for many, for the remission of sins*." Matt. xxvi. 28.

Jesus Christ here plainly establishes the *Atonement*. He refers to the types of himself in the Old Testament, where blood was so often shed for the remission of sin; and affirms that his blood will be shed for the same purpose. On another occasion Christ says, "I am the door: *by me* if any man enter in, *he shall be saved*, and shall go in and out, and find pasture." John x. 9. This confirmation of the *Atonement*, accords with the other declarations of Christ, and with the uniform testimony of all his Apostles, as will be perceived by a reference to their Epistles; the first examples of which will be furnished from the Apostle beloved of the Saviour, in the days of his flesh, and who had imbibed so much of his Divine Master's spirit.

9. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life *through his name*." John xx. 31.

The Apostle John survived all the Apostles. He had seen faith in Christ, and the fruits of faith, extended over numerous regions; but he saw also, and deplored, the ravages of Anti-Christ; the "perverse disputings of men of corrupt minds, and destitute of the truth," 1 Tim. vi. 5. like modern Socinians, calling in question *the efficacy of Christ's blood*, and building on foundations that the Gospel disowned. He seems in an especial manner to have been set for a defence of "the truth, as it is in Jesus;" and omits no fair occasion for magnifying the riches of Christ, and ascribing the salvation of man, and access to the Father, exclusively to his merits and mediation. All is "through his name."

10. "*The blood of Jesus Christ his Son cleanseth us from all sin*." 1 John i. 7.

This is a distinct allusion to the *Atoning* sacrifices of the Mosaic economy; the offering of whose Bulls and Goats so manifestly prefigured the great sacrifice of Christ; both being equally designed for the expiation of Sin; the one for the sins of the Jewish people; the other for the sins of the world.

11. "I write unto you, that ye sin not. And if any man sin, *we have an Advocate with the Father, Jesus Christ the righteous*." 1 John ii. 1.

This is the essence of the Gospel. First, denouncing sin, as the accursed thing, which is the leprosy of the Soul, and is the object alone, through all worlds, which can separate the Creator from the creature he has made. Those who know what communion with God is, and have experienced the pungency of grief, when, for a moment, that communion has been interrupted; whose spirit feels the weight of loneliness, and irrepressible anguish, when the light of God's countenance is withdrawn; such a heart responds to the injunction of the Apostle, "that ye sin not." But in this world of temptation, where enemies are so numerous, and the divine law is so "broad;" when, if sins of commission are subdued, through watchfulness, and "the supply of the spirit of grace," the sins of omission daily awaken the prayer, "God be merciful to me a sinner." But here the Gospel, in all its sacred efficacy appears. The aged Apostle tells us, for our abiding consolation, in every extremity, "we have an Advocate with the Father, Jesus Christ the righteous." If this Advocate were "*a mere man*," as the Socinian mournfully

conceives, the advocacy would be *worthless*; but for our joy and rejoicing, it is written on the everlasting portals of Heaven, "*The blood of Jesus Christ HIS SON cleanseth from all sin.*"

12. "Hereby perceive we the love of God,* because he *laid down his life for us.*" 1 John iii. 16. This is the testimony which John uniformly bears. He represents the sacrifice of Christ, or the *Atonement*, as the appointed medium, through which we have access to the Father. Socinians may essay to approach their offended Maker in *their own name*, and advance their *own righteousness* as their justifying plea, but it is "strange fire," "a pillar of cloud," that obscures, without sanctifying; the *silent* altar of Baal; 1 Kings xviii. 26. for God has appointed his Divine Son, as the only "way, the truth, and the life;" "who," the Apostle declares, has—"*laid down his life for us.*"

13. Herein is love, not that we loved him, but that he loved us, and sent his Son *to be the propitiation for our sins.*" 1 John iv. 10.

This verse abounds with sacred truths. It first states the beneficent regard of God to his creatures, "*herein is love*;" then the natural alienation of the human heart from God, "*not that we loved him*;" then, the proof of God's spontaneous love, manifested by "*sending his Son.*" This clearly implies the *pre-existence* of Christ. It is true, the ancient Prophets were sent from one part of Judea to another, but Christ is sent by his Father, from heaven, from "the glory which he had with him before the world was." The word "*sent*," implies that a person must exist *before he is sent*. But if any doubt should be entertained, it is removed by the Apostle Paul, where he expressly says, "The first man is of the earth, earthy: the second man is *the Lord from heaven.*" 1 Cor. xv. 47. But now the great object is announced for which his Son was sent; that he might be "*the propitiation for our sins.*" Here the doctrine of the *Atonement* is conspicuously clear; to deny which, in Socinians, is assignable alone, to that "blindness in part," which characterized the Jews of old: "the veil on their heart," being, not when they read "*Moses*," but when they read the "*New Testament.*"

14. "Your sins are forgiven you *for his name's sake.*" 1 John ii. 12.

This is a fresh affirmation, that the forgiveness of sin is ascribable alone to Christ. The great sacrifice he offered, in the infinitely wise determination of God, was the appointed means

* "*Of the Lord.*" Griesbach.

for obtaining human redemption. Socinians, in their unhallowed speculations, object to this means, and require to be admitted into heaven, without the *humiliating* intervention of Christ ; that is, on their own merits, and independently of the *Atonement* God has so mercifully provided : but the declaration of the Apostle for ever settles that question : “ *Your sins are forgiven you FOR HIS NAME’S SAKE.*”

15. “In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, *that we might live through him.*” 1 John iv. 9.

In unison with the convictions of the whole Christian world, the Apostle John adduces God’s sending “his only-begotten Son into the world,” as the most stupendous evidence of his love to man. Socinians, in some subordinate degree, might be induced to subscribe to this position, on account of the doctrine he taught ; the example he set ; and the Resurrection he established : but here their approval ceases. They do not believe that God sent his only-begotten Son from a previous state of “glory ;” nor do they believe that the expressive language, “sent his only-begotten Son,” means more than causing a Prophet to be born into our world ! But the low nature of their faith, chiefly appears in their protesting, with surpassing vehemence, against even an Apostle, when he says, “*that we might live through him !*”

16. “We have seen and do testify that the Father sent the Son to be the Saviour of the World.” 1 John iv. 14.

The *Atonement* is a doctrine of such primary weight, in the Apostle John’s estimation, that after having asserted it, in language the most unequivocal, he still proceeds in enforcing the same Truth. The importance of the doctrine justifies repetition ; and here he brings it forward as the greatest Truth in the Bible ; the corner-stone of Christianity, against which Socinians so unceasingly declaim ; that, “*the Father sent the Son TO BE THE SAVIOUR OF THE WORLD.*”

17. “These things have I written unto you that believe on the name of the Son of God ; that ye may know *that ye have Eternal Life*, and that ye may believe on the name of the Son of God.” 1 John v. 13.

Were the Jewish people ever enjoined to believe in the name of Isaiah, or either of the other Prophets ? Were Christians ever required to believe in the name of Paul, or Peter, or James ? The language must be deemed wholly inappropriate to “*a mere man.*” It is evident, from the urgency with which the Apostle speaks, that he considered *Eternal Life* as alone resulting from

faith "in the Son of God:" but how different is this from the hopes and expectations of Socinians!

The Apostle John urges those to whom he wrote, to "*believe in the name of the Son of God.*" Socinians contend, that this "Son of God," refers to "*a mere man.*" The Apostle declares that God sent his Son, to be "the Saviour of the world." Socinians, notwithstanding, still affirm, he was "*a mere man.*" The Apostle Paul, to raise Christ at once to the Divine standard, pronounces him to be "the author of Eternal Salvation." Heb. v. 9. Socinians still declare him to be "*the mere Son of Joseph and Mary.*" Christ declared he had "glory with the Father, before the world was." This Socinians vehemently deny, and say, he had no existence till he was born in Bethlehem; and that a second and higher nature he never possessed. The Apostle John urgently requires faith in the Son of God, that, as the happy consequence, "we may *know* that we have Eternal Life." Socinians reject "*so irrational a faith,*" and protest that we shall have Eternal Life, whether we believe on him or not. The Apostle declares that "there is none other name under heaven given among men, whereby we must be saved." Acts iv. 12. Socinians, on the contrary, affirm, "We must be *our own Saviour*," "a good moral life" being all that is required; and even *this* is no essential pre-requisite; for Heaven, they assert, will *ultimately* be the lot of *all*!"

18. "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, *whereby we must be saved.*" Acts iv. 11, 12.

After such a declaration by the Apostle, it might have been thought, that none, who in *any degree* reverence the Scriptures, would question the true source of Salvation, which is here affirmed, exclusively, to be, in the name, merits, and *Atonement* of Jesus Christ. It must be an effort in Socinians to repress the convictions which naturally arise from the perusal of these words. No salvation but *through Christ*! Like them, the Scribes and Pharisees rejected so *derogatory* a faith, and uttered, with surprise: "The Mosaic rites insufficient!" "Enlarged borders and phylacteries insufficient!" "Ancestral eminence insufficient!" "Long prayers in the market-place insufficient!" And can Socinians be brought to relinquish *their* equally unfounded *claims* on heaven? Can Socinians be prevailed upon to renounce *their* deserts? to forego *their* rewards, consequent, as they call it, on "*a good moral life*?" to abandon, as hopeless, all *their* long-

cherished dependencies, by which they trust to climb to Paradise? Whatever their delusions, and their confidence, the Apostle of the Lord authoritatively declares, that Christ, "the Corner-stone," alone insures the heavenly prize, and dispenses eternal life; that he exclusively secures salvation; and that, "*there is no other name under heaven given among men whereby we must be saved.*"

19. "Be it known unto you therefore, men and brethren, that *through this man* is preached unto you *the forgiveness of sins.*" Acts xiii. 38.

Socinians triumphantly adduce this text, as a proof of "the mere manhood" of Christ; but this very text illustrates rather, *the Two Natures of Christ*. When speaking of "this man," he refers to his *human* and assumed nature, when he "was made flesh;" but the Apostle immediately subjoins, that, through him was communicated "*the forgiveness of sins*;" a recognition of his *Divine Nature*, as the Son of God; for all the virtues of men, in their collected and most sublimated aggregate, could never obtain from God the remission of *one sin*. That privilege was reserved for "The Lamb of God, which taketh away the sin of the world." John i. 29.

20. "And *by him* all that believe are justified from all things." Acts xiii. 39.

Faith in Christ, that is, in his *Atoning* sacrifice, his merits, and death, is here stated to be the true basis of Justification before God. This accords with the dignity of his "*own Son*," but in no conceivable way can it be ascribed to "*a mere man*."

21. "We believe that *through the grace of the Lord Jesus Christ we shall be saved.*" Acts xv. 11.

Socinians have affirmed that the Divinity of Christ is supported by no part of the *Acts*; but let the impartial mind consider the true bearing of the above words, in addition to those already adduced, Acts iv. 11, 12. and many others. Is not this language of the Apostle utterly inconsistent with any application to *mere humanity*? He is assured that himself and all believers will be "saved." The limitation implies that *all* will *not* be saved. But what is included in this word "saved?" Saved from the "wrath to come." Death, a conquered enemy; Judgment, a prelude to "Come, ye blessed;" Heaven, a home; Angels associates; the Spirits of the Just made perfect, companions; felicities inconceivable and eternal; Christ, the Lamb that was slain, an everlasting friend; and the light of God's countenance

the Sun that irradiates all ! And whence are derived all these superlative blessings ? which exhaust language in the description ; which "eye hath not seen, nor ear heard, nor the heart of man conceived ?" Is it not through the favour of Christ ? "*We believe that through the grace of the Lord Jesus Christ we shall be saved.*" The reception into heaven depend on the favour of Christ ! The Socinian still pronounces him to be "*a mere and peccable man.*" And is it through "*a mere and peccable man,*" that we are *to be saved* ? If we are saved *at all*, it will be through the merits and righteousness "*of the Lord Jesus Christ,*" the Son of God, who alone "*taketh away the sin of the world.*"

22. * * * "The Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified, *through faith that is in me.*" Acts xxvi. 17, 18.

This is, perhaps, the most comprehensive verse in the whole Bible ; centering in itself all the grand features of the Gospel. The words were addressed by Christ, after his resurrection, to Paul, when arrested on his journey to Damascus. There is, first, the beneficent purposes of Christ toward the *Gentile* World, "*to whom now I send thee ;*" (which could never have entered into the heart of a Jew :) then the natural blindness of man, to spiritual objects ; the eyes of his understanding requiring to be opened ; which is compared to a turning "*from darkness to light :*" then, thirdly, there is a recognition of the reality and power of Satan, "*the god of this world :*" fourthly, the benefits arising from the eyes of the Gentiles being opened, are distinctly stated—"that they may receive forgiveness of sins, and inheritance among them which are sanctified, *through faith.*"—Through faith ! What faith is to secure so stupendous a blessing ? Christ declares "*Through faith THAT IS IN ME :*" in which words, the doctrine of the *Atonement* is expressly set forth : the great truth being, "*All have sinned, and come short of the glory of God.*" Rom. iii. 23. This required the *Gospel* ; and without the perception of which general defection, the Salvation effected by Christ cannot be understood.

23. "Being justified freely by his grace, *through the redemption that is in Christ Jesus.*" Rom. iii. 24.

An unhallowed speculator might say, Could not God have "*justified*" his sinful creatures, without recurring to redemption by Christ ? The power of God is infinite, and such is his wisdom ; and *that* Infinite Wisdom has appointed his Son, Christ

Jesus, to be the *only* medium of access to himself; and his sacrifice on the Cross, as the *only* foundation of human hope; so that *that* Son could say, "No man cometh unto the Father but by me." John xiv. 6. The words of God, and the Bible, are nothing to the Socinian. He is determined not to be indebted to "a mere man," for *his* Salvation; and, resting on his own merits, embarks on the perilous enterprise of *forcing his way* into Heaven, without *Atonement*, and without *Christ*!

24. "Whom God hath set forth to be a propitiation *through faith in his blood*, to declare his righteousness *for the remission of sins*." Rom. iii. 25.

No doctrine, or proposition, can be more distinctly stated by words, than the *Atonement* is in this place; God himself having set forth his Son to be a propitiation, or *Atonement*, "for the remission of sins." An *Atonement* for sin, so as to restore the transgressor to the favour of his offended Maker, must be an object of such magnitude, that to obtain it, would be worth a life of toil, or rather any endurance, short of infinite, which the imagination can reach. Sufferings, and sacrifices, so great, are not required. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life!" John iii. 16. The Socinian more than virtually says, "I will not accept Salvation on these terms." "I will not trust to the blood of Christ, nor to any man, for the remission of *my* Sins!" In the pride of his heart, he revolts against God! and looks with glazed eyes on the words, "He that believeth on the Son hath everlasting life: but he that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii. 36.

25. "Being now justified *by his blood*, we shall be saved from wrath *through him*." Rom. v. 9.

Justification by faith in the *blood of Christ*, is the sum of the Gospel, and the genius of the whole New Testament. It is here repeated, that it is the *Atoning* sacrifice of Christ by which we are justified; and to impress this fundamental truth deeper on the mind, it is added; We are saved from wrath *through him*. It is through faith in Christ that all the promises are made to man; and those who reject that faith, and fear not the wrath it entails, must prepare their impenitent hearts for a "fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. x. 27.

26. "Who was *delivered for our offences*, and was raised again *for our justification*." Rom. iv. 25.

God is not bound to assign reasons, at the tribunal of man, for his ordinances; to whom "he giveth not account of any of his matters." Job. xxxiii. 13. It is sufficient for the humble Christian to know, that God has declared that the *Atonement* made by Christ, in the Sacrifice of himself, is the accepted propitiation for "the sin of the world." He here again pronounces, as his immutable law, by the mouth of his inspired Apostle, that Christ, his well-beloved Son, "*was delivered for our offences.*" And, as the grave could not hold *him*, who, as the Son of God, had all power in heaven and earth, the Apostle declares, further, he was "*raised again FOR OUR JUSTIFICATION.*"

27. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. viii. 32.

"He that spared not his own Son." Is it possible that these words can be applied to "a mere man?" "A peccable man," just born into the world? If the admission be made, of the *pre-existence* of Christ, which these words so clearly teach, the expressions become appropriate, and the sense consistent; but otherwise they are sounds without meaning. The subsequent parts of the verse are in harmony with, and illustrate the loftier meaning. This Son, "who was in the bosom of the Father," was spared not, to effect the redemption of a lost world; and, to render it practicable for guilty man to obtain favour and paradise; even he was, by God, freely "delivered up:" (language preposterous in application to the "mere Son of Joseph and Mary!") and such is the magnitude of this gift, that the Apostle founds an argument upon it, and deduces, that since God withheld not this his Son, "*how shall he not, also, with him, freely give us all things?*"

28. "But God commendeth his love toward us, in that, while we were yet sinners, *Christ died for us.*" Rom. v. 8.

The Scriptures plainly exhibit all men as guilty before God. Men may refine and speculate, till the residuum of their faith is, that they believe nothing. That sin, and evil, the consequence of sin, prevails in the world, is undeniable, so that the words of our Lord are verified to every man's experience; "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Matt. vii. 13. The purity and holiness of God are the first elements of Religion; the question will consequently arise, how can such a God look with complacency on such a world? The Father of our spirits is the God of love. He desired to visit us in our low estate, and

"commended his love toward us, in that, while we were yet sinners, CHRIST DIED FOR US;" confirming afresh the doctrine of the Atonement.

29. "Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in *Christ Jesus our Lord*." Rom. viii. 39.

Whether the pride of man accede to it, or not, the Bible teaches, that Jesus Christ is the channel, through which alone *that* love of God to the world flows, which is connected with Eternal Life. He was under no obligation to raise *any* of the human race to *his own regions of blessedness*; but from the beneficence of his nature, he sent his Son, "made of a woman," on an embassy to rebellious man, who came, with spontaneous readiness, on so joyous an occasion, proclaiming, "Come unto me:" "How often would I have gathered you:" and then declares, as a monument of human impenitence, "Ye will not come to me, that ye may have life." To encourage and urge us still, with more fervency to press toward the glorious "mark set before us," the Apostle, in ascribing all to Christ, and the Atonement made by him, proclaims that nothing "*shall be able to separate us from the love of God, which is in CHRIST JESUS OUR LORD.*"

30. "Therefore being justified by faith, we have peace with God, *through our Lord Jesus Christ.*" Rom. v. 1.

The Apostles, as the chief theme of their preaching, (and who will be imitated by all *faithful* ministers,) unceasingly extol their Lord and Saviour. He is their great "all in all." The presence which he promised stimulated them to super-human exertions; and in the midst of stripes and imprisonments, they experienced sources of consolation, which raised them above all their "light afflictions." Writing to his Roman converts, St. Paul forgets, what others would alone remember, and shows that the "Peace of God" does really pass understanding. In their persecutions and many sorrows, he reminds them of the provision made for their support, in the glorious doctrine of the Atonement, and exultingly tells them; "*Being justified by faith, we have PEACE with God, THROUGH OUR LORD JESUS CHRIST.*"

31. "For when we were yet without strength, in due time *Christ died for the ungodly.*" Rom. v. 6.

Without the Word of God, and the revelation of Jesus Christ, man would have been in perpetual alienation from God; but "in due time," the Saviour appeared, and, by his *Atoning Sacrifice*, made *them* nigh, by the "*Blood of the Cross*, who were, and without it, who would ever have remained, "far off." "*For,*

when we were yet without strength, in due time CHRIST DIED FOR THE UNGODLY."

32. "If, when we were enemies, we were reconciled to God *by the death of his Son*, much more, being reconciled, we shall be *saved by his life*." Rom. v. 10.

The true source of reconciliation is here stated, *the death of Christ*. No reconciliation could take place, where there had not been previous enmity; but the enmity pertained to man, not to God. He ever "waits to be gracious;" and "the middle wall of partition being now broken down," the Apostle animates those to whom he wrote, by telling them, that since the great difficulty was surmounted, *by his "death,"* constituting his *Atoning Blood*, we should be *saved*; for that, "as he lives we should live also;" and that, "BY THE DEATH OF HIS SON."

33. "We joy in God, *through our Lord Jesus Christ*, by whom we have now received the *Atonement*." Rom. v. 11.

God is the Christian's reconciled God and Father, but it is "*through our Lord Jesus Christ*." This is the foundation of the meanest disciple's joy, and it formed the full measure of an Apostle's: and what is the source of this joy? It is because they have "washed their robes and made them white in the blood of the Lamb!" It is because they have now "*received the Atonement*." Socinians, in the deficiency of better argument, would fain derive support from this being the only instance in the New Testament, where the word *Atonement* occurs, and that it ought here to be rendered "*reconciliation*." Both these points have been granted; but their cause remains, by the concession, equally *unstrengthened*. The question resolves itself, not into *words*, but *things*. One might call the Starry Heavens, "a *Galaxy*;" another, more imaginative, but with less *taste*, might call it, "the *brilliant*s of the sky;" another "the *spangled firmament*," or "the *radiant concave*;" but all meaning the same thing, the sense would remain unambiguous. This is precisely the case with respect to the *Atonement*. This word often occurs in the Old Testament, and means, the transfer of guilt, or impurity, in the Jewish Economy, from the guilty to the innocent; a substitution of one for the other; the removal of sin, or any defilement, so as to conciliate the displeasure of God, and propitiate his favour; (in prefigurement of the *Atonement* of Christ.) The Sacrifice of the Bull, the Ram, the Goat, the Heifer, was all to take away sin; and when the Great Christian Sacrifice on Calvary occurred, the image was always preserved, but the allusion to it, so far as expression is concerned, often varied, according to

minds and circumstances. When, therefore, any benefit is ascribed to Jesus Christ; any merit to his death; any redemption through him, from future woe; any reconciliation, through his interceding advocacy with the Father; any peace, from faith in his offering, or virtue in his blood; *there is the Doctrine of the Atonement.*

34. "That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, *by Jesus Christ our Lord.*" Rom. v. 21.

Sin defaced the image of God in man, but grace triumphed through a more perfect righteousness, so as to issue in Eternal Life. The Apostle subscribes to the *Atonement*, by declaring that this inestimable blessing is wholly obtained "*by Jesus Christ our Lord.*"

35. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God *through Jesus Christ our Lord.*" Rom. vi. 11.

All the impressions made on the heart, the Apostle here ascribes to Jesus Christ. An escape from death unto life; dead to sin, the worst of bondage; or, alive to righteousness, the freedom of Archangels; all is ascribed and ascribable to the efficacious death of "*Jesus Christ our Lord.*"

36. "The wages of sin is death; but the gift of God is eternal life, *through Jesus Christ our Lord.*" Rom. vi. 23.

It is especially here to be remarked, that though sin separates from God, and becomes the death of his moral image in the soul, yet a remedy has been provided, and this is freely *given*; but on whose account? In virtue of the *Atonement* still; "*through Jesus Christ our Lord.*"

37. "Destroy not him with thy meat, *for whom Christ died.*" Rom. xiv. 15.

The benefits derived from the death of Christ are perpetually enforced, to enhance the unspeakable value of the obligation. The Apostle is fearful, lest the tender conscience of the unconfirmed convert might be wounded by the lawful freedoms of the more matured disciple. As a spiritual father, therefore, with the tenderness which Christianity can alone inspire, he enjoins the elder brother, not to destroy "with his meats, him *for whom Christ died.*"

38. "For even Christ, our Passover, *is sacrificed for us.*" 1 Cor. v. 7.

The Paschal Lamb had a *typical* reference to Christ; but the *direct* application is here made by the Apostle; declaring, that

"*Christ our Passover is sacrificed for us ;*" whose *Atoning blood* takes away the sin of the world.

39. "But of *him* are ye in *Christ Jesus*, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. i. 30.

Here the benefits of the *Atonement* are eminently displayed. Christ, "*through his one offering*," is made, to the whole Church of God, Wisdom, to comprehend and receive the truth ; Righteousness, derived from Christ ; Sanctification, from his renewal of our nature ; and Redemption, through his most "precious blood."

40. "For ye are *bought with a price* : therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. vi. 20.

The "price" here referred to, was the offering which Christ made on Calvary, as an *Atonement* for the guilt of man. A price given, implies a thing purchased ; and this was the human Soul, alienated from God, and brought back by the costly sacrifice of the Son of God. Being "*bought*" by the blood of "*a mere man*," revolts the sober mind.

41. "Through thy knowledge, shall the weak brother perish, for whom *Christ died*?" 1 Cor. viii. 11. Paul had made the same appeal to the Romans, (xiv. 15.) and deems the repetition of so important a truth, as, that *Christ died for sinners*, deserving of perpetual commemoration.

42. "But thanks be to God, which giveth us the victory *through our Lord Jesus Christ*." 1 Cor. xv. 57.

Death being the greatest of human enemies, the Apostle thanks God, that *this* enemy is vanquished, by the blood of the Cross. The victory is *given* to us, not by our own incompetent efforts, or deserts, but, alone, *through our Lord Jesus Christ*.

43. "I delivered unto you first of all that which I also received, how that *Christ died for our sins*, according to the Scriptures." 1 Cor. xv. 3.

Paul declares that the truths he had received, by inspiration, he had imparted to the Corinthians ; and knowing that the greater included the less, he hastens at once to the grandest evidence of God's love to man, the gift of his Son, and affirms, that, on the Cross, "*he died for our sins*." Can any right-minded person deny that the *Atonement* is here advocated ? Christ was indeed "bruised for our iniquities," and, "with his stripes we are healed ;" and most truly may it be said, "*according to the Scriptures*." From Genesis to Revelation, in direct avowal or typical allusion, the *Atonement*, or sacrifice of Christ,

for the sin of the world, is the grand theme. Yet there are those who can believe, that the emblems perpetuated from age to age; the anticipations of ecstatic Prophets, and the enraptured Apostolic disclosures of God's "unspeakable gift;" of the "unsearchable riches of Christ;" the "breadth, and length, and depth, and height, of the love of Christ," (which passeth knowledge,) in their utmost latitude, all refer to "*a mere man!*"

44. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God *in the face of Jesus Christ.*" 2 Cor. iv. 6.

"The knowledge of the *glory of God,*" exhibited "*in the face of Jesus Christ.*" The meaning which Socinians attach to these words, falls far short of their true import. Patience, meekness, forgiveness, the return of blessing for cursing, are human virtues, separately, in some very imperfect measure, exemplified, at least, theoretically, by many of the wisest and best of the Heathen; but all this lies on the exterior of Christ's character. The true exhibition of "*the glory of God in the face of Jesus Christ,*" resulted from a source beyond the ken of Socinians. The glory he pre-eminently displayed, was, from love to a lost world, forsaking "the bosom of his Father." "In the fulness of time," it was, his assuming the form of humanity; and, while he could have summoned legions of angels to scatter his deriding foes, Matt. xxvi. 53, submitting to contumely and reproach: though all things were subjected to him in heaven and earth, resigning himself to every privation, not having "where to lay his head." It was, when proclaiming a gospel, into which the Seraphim "desired to look;" while the elements owned his sway, and Death confessed his authority; when, as the Son of God, all nations must finally stand before his Tribunal Bar; it was, in the possession of such illimitable power, that he submitted to be crowned with thorns, and to expire on Calvary. This was the true "*Glory of God, in the face of Jesus Christ.*"

45. "All things are of God, who hath reconciled us to himself *by Jesus Christ.*" 2 Cor. v. 18.

As "the Fountain of Deity," no Christian will deny that "all things are of God." But a Divine Nature is, in the highest sense, ascribed by the Scriptures, to Christ; who was the "Beloved Son" of the Father, "by whom he made the worlds;" and, as a demonstrative evidence of this Divine Nature, he will, at the consummation of all things, descend with *his* ten thousand angels, to judge all the generations of men. The declaration

here made, that "God hath reconciled us to himself, *by Jesus Christ*," is a confirmation of the great doctrine of the *Atonement*. No "*mere man*" could reconcile us to God; but the Divine Nature of Christ conferred dignity, and gave efficacy to his *Atoning Blood*, in which alone consists the Christian's charter for Heaven.

46. "God was in Christ, reconciling the world unto himself, *not imputing their trespasses unto them.*" 2 Cor. v. 19.

Here we approach "the unsearchable riches of Christ." *God was in Christ.*" The Saviour said, "*The Father is in me, and I in him.*" John x. 38. One declaration must elucidate the other. The attempt is vain for finite minds to pry into this great and inconceivable mystery. But that "*a mere man*" should accomplish more than could be effected by all the Archangels of Heaven, is revolting to the simplest dictates of *all reason*, but that of *Socinians*.

47. "For he hath made him to be sin *for us*, who knew no sin, that we might be made *the righteousness of God in him.*" 2 Cor. v. 21.

The doctrine of the *Atonement* is here conspicuous. Christ, it is declared, is made sin "for us." Verily, "The chastisement of our peace was upon him, and with his stripes we are healed." Isa. liii. 5. This transfer of the imputation of sin from man to Christ, from the guilty to the innocent, may baffle human reason; but the fact is legibly recorded on the everlasting page of Inspiration; and the reason by Paul assigned, is, "*That we might be made THE RIGHTEOUSNESS OF GOD IN HIM.*"

48. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet *for your sakes* he became poor, that ye, *through his poverty, might be rich.*" 2 Cor. viii. 9.

The clear testimony to the pre-existence of Christ, derived from this passage, has been considered in another place; but the words, "that ye, *through his poverty, might be rich*," distinctly assign our interest in the felicities of heaven, to be in the *Atonement*, in the virtues of Christ's voluntary humiliation and death. Socinians may build their acceptance with God on a different foundation; that of their own merits; on what is called "a good moral life," (which must shrink before the eye of Infinite Purity!) or the exclusive attribute of *Mercy* without *justice* in God: but these are "refuges of lies." "*For other foundation can no man lay than that is laid, which is Jesus Christ.*" 1 Cor. iii. 11.

49. "Who gave himself *for our sins*, that he might deliver us from this present evil world." Gal. i. 4.

This is a new confirmation of the *Atonement*. Can any language be more unequivocally clear? Is it possible for Socinian sophistry to obscure or pervert the meaning of these expressions? "*He gave himself for our sins.*" These few words exhibit the whole foundation of Christianity. Men were sinners. According to the good purpose of God, *in his own way*, he entertained "thoughts of mercy." An *Atonement* was provided. The Son of God, who "was one with the Father," (in which consists the "great mystery of Godliness,") "*gave himself for our sins.*" The end to be effected by this "gift," was, "*that he might deliver us from this present evil world.*" To deliver us from the penalty of sin, and the inflictions of punishment! from the world and all its evils! privileges necessarily securing heaven! And all this by "*a mere man!*" The less infatuated of Socinians, from reflecting on these words, may happily be induced to review their faith, so notoriously founded on human pride, instead of the wisdom of God. The prize set before them is great. Let not an infatuated adherence to a corrupt and most unscriptural, and *irrational* system, at the hazard of their souls, draw them off from the simplicity of the Gospel, and "*the truth as it is in Jesus.*"

50. "Christ hath redeemed us from the curse of the Law, having been *made a curse for us.*" Gal. iii. 13.

A redemption from the penalty of the law, is here clearly taught, from that penalty being transferred to Christ: who was made "*a curse for us.*" *On him was laid THE INIQUITIES OF US ALL.*" Is. liii. 6.

51. "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God, *through Christ.*" Gal. iv. 7.

Other reflections are withheld, arising out of these words, to notice, that this inestimable blessing, of being admitted into the family of God, is exclusively "*through Christ.*" He is the alone "door," conducting to the heavenly mansions.

52. The Epistle to the Ephesians is distinguished for the clearest exhibition of the doctrine of the *Atonement*. "Christ and his salvation" are its leading themes. At the commencement of his Epistle, the Apostle says, (almost impatient of the salutation:)

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, *in Christ.*" Eph. i. 3. In the next verse, he continues: "According as he hath chosen us *in him*, before the foundation of the world." Eph. i. 4. Reluctant to leave so glorious a theme,

the Apostle continues: "Having predestinated us unto the adoption of children, *by Jesus Christ*, to himself, according to the good pleasure of his will. Eph. i. 5. Still to magnify the Saviour, he says: "To the praise of the glory of his grace, wherein he hath made us *accepted in the Beloved*." Eph. i. 6. To express the doctrine of the *Atonement* in all the lucid clearness which language can give, in the very next verse he says: "*In whom we have redemption, through his blood, the forgiveness of sins, according to the riches of his grace.*" Eph. i. 7.

On such a subject, to aim at an adversary's confutation, from the mere feeling of triumph, would be a degradation to the mind which seeks *truth*. But when the object is the exposure of *pernicious and fatal* error, the spirit is justified in bearing down on Socinians, with temperate, though salutary firmness; uncursed with "*the fear of man*." And here the appeal is made to every unbiassed heart, which desires to participate in the joys of heaven, whether Christ is not made the "Alpha and Omega" in these several citations? whether all the favours which God promises to his spiritual children, are not ascribed to the merits of Christ's death, and the efficacy of his sacrifice? If we are blessed, it is, "with all spiritual blessings, in heavenly places *in Christ*." If we are adopted into the family of God, it is through or "*by Jesus Christ*." If we are accepted of God, it is "*in the Beloved*." If we have redemption, it is "*through his blood*:" and it is also in virtue of his most "precious blood," that we obtain the preliminary to all blessings, "*the forgiveness of sins*."

53. "That in the dispensation of the fulness of times, he might gather together in one all things *in Christ*." Eph. i. 10.

The sacred dignity of Christ, his "oneness with the Father," is here clearly expressed. "All things—in the fulness of times," will be gathered "*in Christ*:" illustrating the words, "*Then shall the Son also be subject to the Father, that God may be all in all*." Could such ascriptions of glory, such *absorption* of all that is, be ascribed to other than Deity? How can Socinians, by any possible effort, combine such language with "*a mere man*?" Let them ask, not their system, but their conscience, how a distinction so vast, as "*gathering all things in one*," could be applied to any thing purely of woman born? Shall all things be gathered together in *Ezekiel*, or *Jeremiah*, or *Daniel*? The incongruity must be apparent to all, though all will not confess it.

And here it may be remarked, that one of the grandest trains of thought, in the whole Bible, is exhibited in these words.

1 Cor. xv. 24—28. For the want of better aid, Socinians have sometimes applied *this* prop to themselves; but, obscure as the words confessedly are, from an excess of sublimity, and incompetent as the human faculties are to grapple with ideas in unison alone with the eternal world; yet, so far as they can be understood, they are, in the highest degree, opposed to *Socinianism*. "A mere man," such as they affirm Christ to have been, "deliver up the kingdom to the Father!" (what, but the Mediatorial kingdom of Trinitarians?) "A mere man," at this solemn conjuncture, "*submit himself*" to the dominion of God! Are not *men ever* subject to God? The Son, "a mere man," acting so conspicuous a part at the consummation of all things! Whatever the meaning may be, it is diametrically opposed to Socinians. Imagination toils in vain for a full explanation. Gleams and scintillations dart over the mind, from the ineffable glory, and then vanish. Conjecture is vain. Death must be the price of knowledge.

54. "God—even when we were dead in sins, hath quickened us together *with Christ*." Eph. ii. 5. The Apostle continues: "And hath raised us up together, and made us sit together *with Christ*." The beneficence of God is here manifested. When we were dead in sins, he visited and quickened us, but it is "*with Christ*." If we are raised up, from the corruptions of nature, and made "to sit" in the realms of blessedness, it is still "*with Christ*." May every Socinian "sit together with Christ!" but, by the immutable laws of heaven, it can only be, by being converted, and healed "*by Christ*."

55. "That in the ages to come he might show the exceeding riches of his grace, in his kindness towards us *through Christ Jesus*." Eph. ii. 7.

The complacency of God in the renewed nature of man, is only "*through Christ Jesus*."

56. "But now, in Christ Jesus, ye who sometimes were far off, are made nigh *by the blood of Christ*." Eph. ii. 13.

Though Socinians, with their utmost zeal and subtilty oppose, and Infidels deride, the *Atoning Blood of Christ*; this blood will be the only reliance of the humble Christian. He knows, that had he done *all*, (could that be the case) he would still be "an unprofitable servant," and could claim nothing but condemnation for his *best deeds*, which would be full of imperfection; leaving an entrance into the Kingdom of Heaven, at an infinite distance. But he knows, also, that help has been laid on one "mighty to save." With humble confidence, though once "far off," he

hopes that he is *made nigh by the blood of Christ*, and he now looks, as his only refuge, not to "a mere man," but to "*the Lamb of God which taketh away the sin of the world.*"

57. "And that he might reconcile both unto God in one body *by the Cross*, having slain the enmity thereby." Eph. ii. 16.

It is *the Cross* by which man is reconciled to his Maker; that Cross, to which Socinians attach no value: and this feeling is participated in by all who are not awakened out of Nature's darkness. But the "enmity," so incontestably prevailing in the unrenewed heart, is "slain," when the spirit feels its own insufficiency, and "looking to Jesus," can, like Thomas, ejaculate with unutterable joy, "My Lord, and my God!"

58. "For *through him* we both have access by one Spirit unto the Father." Eph. ii. 18.

Here the *Trinity* is distinctly taught; not in name, but, what is equally efficient, in spirit. "Through him (*Christ*) we have access unto the *Father*." To have access to the Father by the intervention of "a mere man," is an insufferable thought! yet, viewing Christ as "the beloved Son of God," his Divinity harmonizes with the position in which he is placed. But while, in the Divine economy, Christ has "opened the new and living way," the *Holy Spirit* draws: through whom, all have "*access unto the Father.*"

59. "The manifold wisdom of God, according to the eternal purpose, which he purposed *in Christ Jesus our Lord*: in whom we have boldness, and access with confidence, *by the faith of him.*" Eph. iii. 10—12.

St. Paul speaks of "the mystery of Godliness," and such it will ever be. But, whether we comprehend it, or not, it is, "the manifold wisdom of God;" and is in accordance with "his eternal purpose," centering in, and on, the *Atonement* of "*Christ Jesus our Lord.*" The Apostle, more strongly to impress so great a truth on the mind of his converts, repeats, that it is *through Christ*, we have access unto the Father, "*BY THE FAITH OF HIM;*" his blood, and his sacrifice.

60. "Be ye kind one to another, tender-hearted, forgiving one another, even as God, *for Christ's sake*, hath forgiven you." Eph. iv. 32.

The New Testament cannot be opened, without beholding, in the clearest terms, the innumerable blessings promised to man, through the *Atonement*, which is "*in Christ.*" All is for his name's sake, his merits, his righteousness, his Cross, and the blood he shed on Calvary. His mediation, and the virtues of

his Sacrifice, are uniformly represented as propitiating the anger of Heaven against sin ; and here St. Paul inculcates tender-heartedness and charity ; and founds the equity of his injunction, on the fitness of imitating God, who had forgiven all their sins, so greatly surpassing their own little injuries, and all for the *atonement* merits of their Saviour ; "FOR CHRIST'S SAKE."

61. "And walk in love, as Christ also hath loved us, and *hath given himself for us* ; an offering, and a sacrifice to God for a sweet-smelling savour." Eph. v. 2.

The sacrifice of Christ is, to God, "*a sweet-smelling savour*," on account of his having "*given himself for us*." A glimpse is here presented, into the recesses of heaven. We behold something of the inaccessible light, implicated in the redemption of our race ; but the full manifestation lies beyond the grave. That Christ, as "*a mere man*," should, in so high a degree, attract the notice of Deity ; that God should especially love him ; that he should regard his death as "*a sweet-smelling savour*," when only exhibiting a conformity with the Divine precepts, and bearing testimony to the truth, is viewing our Lord in a *grovelling* aspect. The Scriptures uniformly exhibit the condescension of Christ as superlatively great, which implies his *higher nature* ; his death as a spontaneous sacrifice "*for the sins of the world* ;" a purpose which the "*well-beloved Son of God*" might effect, but which "*a mere man*" could no more accomplish, than he could remove the sun from the firmament. In accordance with this high character, Christ is here represented, as loving us, with his "*everlasting love*," and "*giving himself for us*."

If Christ was, as Socinians declare, (in opposition to the universal testimony of Scripture) "the mere Son of Joseph and Mary ;" enduring, by Divine appointment, a few temporal privations ; the neglect and rejection of his countrymen ; and at the end of a brief probation, experiencing a painful death, *primarily*, that he might present us with an "*edifying example*," and demonstrate "*the reality of a future state*," by being raised from the grave ; (like the *fiery ascent* of Elijah, *confirming the same truth* ; 2 Kings ii. 11 ;) if for these limited objects, this personal and partial sacrifice, where all was *exacted*, nothing *voluntary*, he was singled out, by the "ETERNAL FATHER, from the whole race of men, as an object on whom to bestow his richest favours ; raised from the dead ; elevated to Paradise ; placed "on the right hand of the Majesty on high ; Heb. i. 3 ; appointed (in the closest approximation to Deity) to be the Judge of the World ; and, finally, compensated with everlasting pre-eminence,

and the *adoration* of all the Celestial Orders ; Heb. i. 6. the discrepancy between the *vast bestowment*, and the *nature* which received it ; the *disproportion* between the *infliction* and the *equivalent* ; the *suffering* and the *reward* ; the *conformity* and the *recompence* ; language cannot express, nor the most *perverted* understanding reconcile with *Infinite Wisdom*, or the ordinary principles of equity. The *enormity* of the *disproportion* will be augmented, when it is considered, that there is no *Spiritual Supererogation*. If Christ *was* the Being of yesterday, “the mere offspring of humanity ;” as such, he was *bound* to render to his Maker undeviating obedience, in every condition in which he might be placed, and, consequently, could found no *claim*, in the discharge of *duty* : Luke xvii. 9 : whence then this excess of reward ? this exuberance of praise ? these illimitable honours ? by which the Archangel is eclipsed, and *Idolatry* itself awakened, in the Realms of Joy, and in the presence of God ! If Christ, with all his exaltation, was *indeed* but “*the common Child of Earth*,” he must have obtained, on terms *unspeakably easy*, a transcendent inheritance ! the PRIZE OF THE UNIVERSE ! and that, as it is affirmed, for setting an “*example*,” and inculcating certain moral truths, for *three short years*, which any Prophet might have done, and for the endurance of physical sufferings, which have often been surpassed, without exciting extraordinary commiseration ! In contravention of the Bible, in its clearest import, these are the diminished views of Christ, entertained by Socinians ; who renounce him as the pre-existent “*Saviour of the world* ;” who deny the benefits of his *Cross* ; the virtues of his *Blood* ; the efficacy of his *Atonement* ; as well as the very *need* of that *Salvation* he came to effect ;—the greatest manifestation of Divine Mercy ; anticipated for four thousand years, and constituting that one transaction, in the tide of human events, into which Angels intensely looked, which astonished Earth, and diffused the glow of admiration through Heaven ! Socinians have yet to learn, that, by divesting Christ of his *Sacred Character*, the whole Edifice of Religion is subverted ; whilst an *inexpressible littleness*, comparatively, is thrown over the whole Christian Dispensation, and which nothing can correct and restore, but—the DIVINITY OF CHRIST.

62. “Yea doubtless, and I count all things but loss, *for the excellency of the knowledge of Christ Jesus my Lord*.” Phil. iii. 8.

The “*excellency*” here noticed, must refer to higher than human virtues. The true “*knowledge of Christ*,” comprised that “*which passeth knowledge* ;” so unspeakably profound,

that in him were "hidden all the treasures of wisdom and knowledge:" Col. ii. 3. language wholly inapplicable to "a mere man."

63. "That I may win Christ, and be found in him, not having my own righteousness, which is of the law, but that which is *through the faith of Christ*." Phil. iii. 9.

So clear is the super-human character of Christ, as exhibited in every page of the New Testament, that the language applied to him must be deemed, by every dispassionate mind, flagrantly irrelevant to "*a mere man*;" and especially in this place. "Win Christ." "Found in Christ." Having a righteousness, resulting from Faith in Christ, "more precious than gold which perisheth." A faith, surpassing in importance the ceremonial law. A faith, represented as constituting righteousness; and, in another place, as securing acceptance with God. Let the sober Inquirer after truth, attempt to appropriate the language here applied to Christ, to the most exalted of the Prophets, and remember that it is used, perhaps, *by* the most elevated of "mere men:" let him conceive of St. Paul, as saying, in reference to *Isaiah*: "That I might be found in *Isaiah*." "That I might win *Isaiah*." "That I might become more righteous by believing on *Isaiah*, than by respecting the ceremonial statutes of our great Law-giver." In short, that a faith in *Isaiah* comprised the purest and most elevated aspiration, that even *St. Paul* could entertain; and for which he was ready "to suffer the loss of all things, and to count it but dung, that he might win *Isaiah*!" The incongruity of such language is more manifest, and the violence inflicted on common sense, greater, than was that of the idolatrous Israelites, when, bending to their Idols, they cried, "These be thy Gods, O Israel, which have brought thee up out of the land of Egypt." Ex. xxxii. 8. And yet the "*Rational Christians*" can be so *irrational* as to believe, that the Apostle applied all this language of prostrate adoration to "*a mere and peccable man*!"

64. "I press toward the mark for the prize of the high calling of God *in Christ Jesus*." Phil. iii. 14.

We are called strenuously to press toward a *prize*. What is this prize? The haven of rest, after *the beating storms of life*. Eternal blessedness. The presence and paradise of God. It may well be named, a "high calling;" but how is it to be obtained? "*in Christ Jesus*." Though lofty spirits, impressed with a sense of their own deserts, may seek to obtain this "Prize," on the foundation of their own obedience; yet all who are taught

from above, will seek to obtain it alone, in the way God has appointed, "*in Christ Jesus,*" on whom depend *all the Promises of the Gospel.*

65. "But my God shall supply all your need, according to his riches in glory, *by Christ Jesus.*" Phil. iv. 19.

The gifts of God, both temporal wants, and "*riches in glory,*" are still promised, in, through, and by "*Christ Jesus.*" How Socinians can attach all this importance to "a peccable man," exceeds comprehension. But they do not believe the word of God. No, they cannot believe it; they are necessarily, and substantially, "Unbelievers;" or, as crediting the Bible, and possessing reasonable minds, they could never regard *Jesus Christ* as "*a mere man!*"

66. "In whom we have redemption, *through his blood,* even *the forgiveness of sins.*" Col. i. 14.

The great question to be decided, is, "Can man expiate his own sins? Will amendment for the future, atone for the sins that are past? Does man's imperfect obedience, justify a *claim* on God, not only to escape punishment, but to be admitted into the Kingdom of Heaven? It is rather doubtful whether or not Socinians would answer, unreservedly, *Yes,* or *No.* The opinions they avow, would render "*Yes,*" as the probable reply; but the few who might answer, "*No,*" would cloak their self-deception, by professing a reliance on the "*Mercy*" of God. But who is to decide on the *mode* in which God is to display his mercy; the Supreme himself? or his guilty creatures? God has declared the way in which he *will* show mercy, and his infinite wisdom must constitute that way to be the best. From unspeakable *mercy,* he has sent his "*Son,*" his "*Own Son,*" his "*Well-beloved Son,*" into our world, that "*whosoever believeth in him, should not perish, but have everlasting life.*" John iii. 16. The sincere Christian, with a heart overflowing with gratitude to God, for this "*Unspeakable Gift,*" "looking for the mercy of our Lord Jesus Christ, unto eternal life," Jude 21, can, through faith in a crucified, and risen Saviour, trust for acceptance, not in consequence of what *he* has done, or *can* do; but THROUGH HIS BLOOD, *even (for) the forgiveness of sins.*"

67. "Having made peace, *through the blood of his Cross,* by him to reconcile all things unto himself; for it pleased the Father, that *in him* should all fulness dwell. Col. i. 19, 20.

The Scriptures constantly represent the Blood shed on Calvary, "*The blood of the Cross,*" as the only propitiation for human guilt. Here Socinians raise their standard of revolt: nor can it

excite surprise; since, if they conceded Christ to be more than "a mere man," he must be in possession of a *second nature*, which would subvert their system, by involving the *Pre-existence* of Christ. To ascribe virtue to his "*Cross*," or efficacy to his "*Blood*," would be to question *themselves*, and to believe *the Bible*, which, as it respects both one and the other, they are determined not to do. But Christians will submissively receive instruction from Infinite Wisdom. At the voice of God, they will place all their reliance on the merits of Christ, and rejoice that so bountiful a provision has been made for human wants; desiring no higher security for future happiness; no more effectual reconciliation than what is founded on *that* one offering; *that* Saviour, in whom "*all fulness*" dwelt, and who has "*forever perfected them that are sanctified*." Heb. x. 14.

68. "Who is the image of the invisible God, the first-born of every creature; for *by him* were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created *by him*, and *for him*: and he is before all things, and *by him* all things consist." Col. i. 15—17.

Who is this, on whom such unearthly distinctions are heaped? who "is the image of the invisible God;" "the first-born of every creature;" "by whom all things were created; both in heaven and earth, Thrones, Dominions, Principalities, and Powers;" which were created "*by him*," and "*for him*?" The Socinian readily answers, "It is only the *Bible method* of describing *a mere man*, the *peccable Son of Joseph and Mary*!"

69. "To whom God would make known what is the riches of the glory of this mystery among the gentiles; which is *Christ in you, the hope of glory*." Col. i. 27.

For the whole Christian world, and all its generations, past, present, and to come, to fix its "hope of glory" on *a mere man*, is inconceivable to the sober mind. But Socinians, by their practised talent at *explication*, may reduce the magnitude of the credence, and show, that "*glory*," in *this particular connection*, means only, what they call, "*a good moral life*." There is no conjecturing the direction Socinian fancy may take in all its lawless liberties and eccentricities. But the very "*mystery*" has its "*glory*." How is this to be understood?

70. "Knowing, that *of the Lord* ye shall receive the reward of the inheritance; for ye serve *the Lord Christ*." Col. iii. 24.

An inheritance amongst the saints in light, is a glorious reward, but from whom is it to be derived? From "*the Lord*

Christ." But, whatever the hope, or the promise, it will never be realized, unless that "*Lord Christ*" be more than "the mere son of *Joseph and Mary.*"

71. "For God hath not appointed us to wrath, but to obtain salvation *by our Lord Jesus Christ.*" 1 Thess. v. 9.

Here the grand purpose of God is avowed; that we might obtain the greatest blessing which God can bestow, even our "*Salvation.*" But this supreme good is not to be forced upon us. It must be desired before it is obtained; and, Christ says, "Ask, and ye shall receive;" while, by an eternal law, it is to be derived only through *one channel.* It is to be obtained alone through the *Atonement*, Sacrifice, and "*Salvation, by our Lord Jesus Christ.*" A blessing, *infinitely* too vast to be procured through the instrumentality of any "*mere man.*"

72. "*Who died for us,* that, whether we wake or sleep, we should live together *with him.*" 1 Thess. v. 10.

Here it is again affirmed that Christ "*died for us.*" That is, he offered up his life on the Cross for our sakes. "That we through his poverty might be rich." The *Atonement* is once more declared. Socinians say, he died "*to set us an example;*" the Bible declares, he "*died for our sins.*" Which are we to believe? although the latter does not supersede the former, but includes both *it,* and infinitely more.

73. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus *came into the world to save sinners.*" 1 Tim. i. 15.

The doctrine of the *Atonement* has been fully shown to be indigenous to the Scriptures, and here is a fresh confirmation of that truth. It must be an important disclosure, which received from the Apostle so solemn an exordium. "A faithful saying, worthy of all acceptation." The presumption is well sustained. It is "worthy of all acceptation." It is no less than, that "*Jesus Christ came into the world to save sinners:*" to enable penitent and believing sinners to escape the deserts of transgression, and to be furnished with an admitted claim to the Paradise of God. In what way did Christ come "*to save sinners?*" By dying for them. By yielding himself as a sin-offering, or *Atonement*, on Calvary. By shedding his own "most precious blood:" that, "*whosoever believeth in him should not perish, but have eternal life.*" John iii. 15.

74. "For there is one God, and one Mediator between God and men, the man Christ Jesus; *who gave himself a ransom for all.*" 1 Tim. ii. 5, 6.

There are opposites in the natural, as well as in the moral world. Light and darkness; sin and holiness. God is holy, man is sinful; and such antipodes, without some extraordinary provision, could never meet. But a "*Day's-man*" has been found; a *Mediator* provided, intervening between God the offended, and man the offender; who, in the "mystery of Godliness," (which can neither be reasoned upon, nor comprehended) has offered himself, as an *Atonement*, or sacrifice, "for the sins of the world." "By whose stripes we are healed." This Mediator, to reconcile man to God, tabernacled among us. He was declared to be the "Son of God," by an inexplicable union: "one with the Father," both in essence and purpose; and whose supreme dignity alone could constitute a Sacrifice, adequate, and propitiatory in the sight of Heaven. Why was this? is an impious question. It is sufficient that *such it is*, in conformity with *His* arrangement who is infinitely wise. The highest archangel would have been incompetent to exercise such an office. It must be the "Beloved Son of God." He alone is "worthy." But Socinians believe this *Mediator* to have been "a simple child of Adam;" (in contravention of all which the Scriptures affirm) "a peccable man:" and they consider their justification to be, (so often noticed, exultingly) "*the MAN, Christ Jesus.*" "*Man,*" it must be repeated, is here, a *generic* phrase, not applicable to Christ except in his *mediatorial* capacity; but necessarily used as a term of designation, since no other term *could* have been given to him in his state of humiliation. It bears a resemblance to "*Man*" in the Revelations, where St. John describes a scene in *heaven*. "And *no Man* in heaven, &c. was able to open the book." Rev. v. 3. It is not to be supposed that there was a *Man* in heaven; but the word is *generic*, and meant *Being*, in the largest interpretation; a remark, strictly applicable to the Mediator, "*the man Christ Jesus.*" But St. Paul appears to have been aware of the difficulty, at least to a cavilling spirit; and, to obviate all misconception, he immediately subjoins language that elevates Christ into his true position. He says: "*Who gave himself a ransom for all.*" "A mere man," could not ransom *his own* soul; but Christ being, not "*a mere man,*" but the "*Son of God,*" associating the *Divine*, with his *Human* nature, he might, and *did* give himself "*a ransom for all;* to the everlasting joy of the Church!

As a further illustration of the extensive sense in which the word "*Man,*" is sometimes to be understood, *Man*, in one part of Scripture, is intimately associated with *Deity*, and that by

Deity itself. This exalts the sense of the word *Man*, when applied to our Saviour, whilst it is a Prophecy of him, and, as such, was noticed by Christ himself.—“*Awake, O sword, against my Shepherd, and against the MAN that is my FELLOW,* saith the Lord of Hosts. Smile the Shepherd, and the sheep shall be scattered.*” Zec. xiii. 7.—Matt. xxvi. 31.

75. “Paul, an apostle of Jesus Christ, by the will of God, according to the promise of life, *which is in Christ Jesus.*” 2 Tim. i. 1.

Life, Eternal Life, with all its inconceivable blessings, is promised to us by God; but, like all his other blessings, it is “*in and through Christ Jesus;*” whose merits, righteousness, and *Atonement*, constitute the Christian’s only hope.

76. “Therefore I endure all things for the elect’s sake, that they may also obtain the salvation *which is in Christ Jesus*, with eternal glory.” 2 Tim. ii. 10.

The salvation promised to man, according to the whole tenor of Scripture, is exclusively bestowed upon us, through the Sacrifice of Christ. He is “the hope of the ends of the earth.” His righteousness *justifies*, and his blood *atones*. The Apostle, on this occasion, is not satisfied with simply announcing the fact. He proceeds to cheer his Son in the Gospel, by enlarging on this “great salvation,” by declaring to him, that it is connected “*with Eternal Glory.*” A monstrous idea, that such a blessing should be founded on the virtues of “*a mere man!*”

77. “*Who gave himself for us*, that he might redeem us from all iniquity.” Titus ii. 14.

This is a fresh confirmation of the *Atonement*. “Who gave himself for us.” It might, with equal justice be denied, that there is a Sun in the firmament, as, that the doctrine of the *Atonement* is not taught in the New Testament. It pervades the whole substance of the Sacred Volume, as *caloric* does the earth; standing out as its prominent feature, and indissoluble associate. If the reverse were not known, it might be deemed impossible for a man, in the possession of all his faculties, to read the New Testament, and not to perceive, and, if he were candid, not to acknowledge, so obvious a fact: but Socinians know, that, by conceding the *Atonement*, their whole system would become *extinct*. With such deep-seated conviction, all their latent energies are aroused to *explain away* truth the most incontrovertible;

* Or, as Dr. Henderson, the eminent Hebraist, has translated it, “Against the man that is my *Equal*.”

but, in despite of their inveterate opposition, the *Atonement*, which, for eighteen centuries, has defied the assaults of *Anti-christ*, will continue to advance triumphant, till it embraces all lands; and that, when *Socinianism* will be descried only in dim perspective, as a speck on the disk of the pernicious heresies that *once* afflicted the world.

78. "But after that the kindness and love of *God our Saviour* toward man appeared; not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration, and renewing of the *Holy Ghost*; which he shed on us abundantly, *through Jesus Christ our Saviour*. Tit. iii. 4—6.

This declaration of the Apostle, is a striking epitome of Christian Truth, which every Socinian necessarily desires others should pass over with the same *hasty* indifference which he does himself. But a *check* must be given: the words must be analyzed. The doctrine of the *Trinity*, is here distinctly, though indirectly expressed. *Three Divine Agencies* are recognized; "*God our Saviour*;" "*Jesus Christ our Saviour*;" and "*The Holy Ghost*:" and their appropriate offices, in the work of Redemption, are equally preserved. First of all, "*God our Saviour*" appears, the fountain of "love," meditating "kindness" "toward man." Next, "*the Holy Ghost*" is exhibited; "washing," "renewing," and "regenerating." Then the efficacy of Christ's *Atonement* appears; the *love*, and the *regeneration*, being "shed on us abundantly, *through Jesus Christ our Saviour*;" and what impressively marks the union of Christ with the Father, is, the same distinguishing terms being applied to both. "*God our Saviour*," and "*Christ our Saviour*." So that, according to the Socinian scheme, this tri-union consists of "*Jehovah*," the "*Holy Ghost*," and, "a mere and peccable man!" as it does, according to the same interpretation, in the *Benediction*. How would it have been received, if "*God our Saviour*" had been associated with "*Samuel our Saviour*?" or with "*Moses*?" or "*Isaiah our Saviour*?"

79. "God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who, being the brightness of his glory, and the express image of his *person*, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the *Right Hand* of the Majesty on high." Heb. i. 2, 3.

Is it conceivable, that any *rational* being should regard all

these attributes as compatible with the condition of "*a mere man?*" To deem it possible, in the bewildered spirit, indicates a passion for *the obscure*, where, as the punishment of its wanderings, "*The light is as darkness.*" The Socinian, and those especially who are in any degree *tinctured* with Socinianism, would do well, thoughtfully to ruminate on this statement of the Apostle. Christ is here pronounced to be "the brightness of the glory of God," and "the express image of his *person*." (The poverty of language palliates the application of "*person*" to the omnipotent God; and the same principle must justify the word "*person*," in reference to the *Trinity*. Three Persons in one God.) Whatever be the obscurity of the image, the thing signified assigns to Christ pre-eminent dignity, in language alone *accessible to finite minds*. It is also undeniably stated, that Christ "*upholds all things by the word of his power.*" Christ is also distinctly represented, as "*having purged our sins,*" by an *Atonement*; and after this triumph of his Mediatorial character, he is represented as "*sitting down at the right hand of the Majesty on high.*" The *unconfirmed* Socinian, breaking loose from the trammels of man, is urged to weigh the import of these words; and, as he must answer it to "*God* and his *Conscience*, to consider whether it is possible to apply these magnificent ascriptions to "*a mere man.*" His well-being in eternity is implicated in the decision!—his Soul, more valuable than mines! and more enduring than the heavens! Let him deal *honestly* with his convictions, and say whether the Scriptures, professing to instruct, would not be the source of confusion to every faculty of man, if all these sublime attributes could be ascribed to "*a mere child of humanity.*" To dwell a little longer on so important a subject:

Let the Socinian consider *what* it is he professes to believe, when he declares Christ to be "*a mere man.*" The more comprehensively to view the subject, he must notice what the Scriptures say of him; and, *particularly*, of his *exaltation* at the *RIGHT HAND OF GOD*. Independently of the words just cited, Heb. i. 3, and those previously noticed, Mark xiv. 62, Christ also says:

1. "Hereafter shall the Son of Man sit on the *Right Hand* of the Power of God." Luke xxii. 69.

This declaration of Christ's should also be compared with the statements of the Apostles.

2. "Therefore, being, by the *Right Hand* of God, exalted, and having received of the Father the promise of the Holy

Ghost, he hath shed forth this, which ye now see and hear." Acts ii. 33.

Socinians, in the recklessness of their assertions, deny that Christ is represented in the *Acts* in any light higher than that of "*a mere man*:" but here, he is not only exalted to the *Right Hand* of God, but the Omnipotent power is ascribed to him; (in unison with the Holy Ghost) by which the Apostles, on *the day of Pentecost*, spake with *new tongues*. "*He hath shed forth this, which ye now see and hear.*" An appeal is made to *enemies* of this miraculous and undeniable fact. Was this the work of "*a mere man*?" But the appeal is continued:

3. "The Father of Glory—his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own *Right Hand* in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulness of Him that filleth all in all." Eph. i. 17. 19—23.

Here, also, there can be no mistake. To resist is to rebel. To persist in ascribing all this to "*a mere man*," and to say the Apostle taught this doctrine, after such examples as the preceding to the contrary, marks a heart impenetrable to argument, and a torpor of the understanding, illustrated alone by *judicial blindness*.

4. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the *Right Hand* of God." Col. iii. 1. And again,

5. "We have such an high priest, who is set on the *Right Hand* of the throne of the Majesty in the heavens." Heb. viii. 1. Is this also applicable to the condition of "*a mere man*?"

6. "Him hath God exalted with his *Right Hand* (to the honours of his *Right Hand*) to be a Prince and a Saviour, for to *give repentance* to Israel, and *forgiveness of sins*." Acts v. 31.

Can "*a mere man*" "*give repentance*?" and "*forgive sins*?" Christ did both, when sojourning on earth; and the same power is possessed by him, in his present state of exaltation at the *Right Hand* of his Father. The Socinian should at least ask himself, whether the Angel *Gabriel* could "*give repentance*," and "*forgive sins*." If *Gabriel* could not, and Christ could, his *Divine Nature* is established. But Christ is exalted to be a *Prince*, as well as a *Saviour*. As Divine Truths must be com-

municated through the medium of earthly symbols, and as the *Regal* condition is the most exalted amongst men, so, in accommodation to human weakness, Christ is exalted to be a "*Prince*" in heaven. In a conception, where *eye*, *ear*, and *heart* fail, this allusion is sufficient for the Christian, and *more* than sufficient for the Socinian. (See also, Heb. x. 12, and 1 Pet. iii. 22, No. 88.)

80. "But we see Jesus, who was made a little lower than the Angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should *taste death for every man*." Heb. ii. 9.

An impartial mind must readily grant, that the whole of this reference to Christ harmonizes with his *Pre-existence*. It was necessary that he should be placed in a capacity capable of suffering, or he could not make his great Expiation, by an *Atonement*, and "*taste death for every man*." He was therefore, (descending from the glory of the Father) "made a little lower than the angels;" and the death which Christ endured, was, he himself declares, "*for the Life of the World*." The solemn truth is here averred, that the Death of Christ, as an *Atoning Sacrifice*, secured to every man, through faith and repentance, access to God, and the attainment of Heaven. When contemplating these vast privileges, derived from Christ, the heart sickens at the thought of "*a mere man*!"

81. — "to make *reconciliation for the sins of the people*. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted." Heb. ii. 17, 18.

Christ, by his *Atoning Blood*, is here represented, as making "*reconciliation for the sins of the people*;" in doing which, his *Divine nature* is necessarily implied. And having, in his purposes of mercy, passed through this world of temptation and sorrow, as a source of unutterable joy, we are taught, that, "*he is able to succour them that are tempted*." Nothing can be more revolting to common sense, than the idea of "*a mere man*," who was crucified on Calvary, eighteen hundred years ago, now "*succouring them that are tempted*." But Christ, in his *Divine character*, justifies the faith; and the Christian joyfully leans on his words, "*Lo, I am with you alway, even unto the end of the world*." Matt. xxviii. 20.

82. "Wherefore he (Christ) is able also to save them to the uttermost, that come unto God *by him*, seeing he ever liveth to *make intercession for them*." Heb. vii. 25.

Socinians must not complain of the Jews' blindness and hard-

ness of heart, for these qualities are equally conspicuous in themselves. They profess to believe the Bible, and yet deny the plainest declarations of that Bible. Christ, they say, is not only "a mere man," but "a peccable man!" Jehovah, they acknowledge, can "save;" but here the same power is ascribed to Christ. He also can save, and that "*to the uttermost.*" Whom can he save? "*All that come unto God BY HIM.*" What! Is Christ the way of access, and the only way of access to God? "*A mere man,*" thus elevated! But, it is said, "*He ever liveth to make intercession for them.*" "*A mere man*" ever live! and to mediate between the Supreme and sinners! "*A mere man*" have power with the Highest! "*A mere man*" intercede with the great God for other mere men!—Yes! in his *higher* nature, "We have an advocate with the Father, Jesus Christ the righteous," 1 John ii. 1; who, in this his more exalted state, the Scriptures declare, "*ever lives to make intercession for us.*"

83. Neither by the blood of goats and calves, but *by his own blood*, he entered in once into the holy place, having obtained *eternal redemption for us.*" Heb. ix. 12.

This refers to the Jewish High Priest, who so manifestly typified Christ. But instead of entering into the "Holy of Holies," with the blood of beasts, Christ, our Spiritual High Priest, has entered "by his own blood;" and by the virtue of that entrance and sacrifice, has obtained for us "*eternal redemption.*" Socinians must acquire a renovated perceptive faculty, before they can appreciate aright, the true character of Jesus Christ.

84. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but *into Heaven itself*, now to appear *in the presence of God for us.*" Heb. ix. 24.

Leaving the Jewish types, it is here expressly stated, that Christ is "*entered into heaven.*" In giving a nominal assent to this averment, does the Socinian realize the fact in all its bearings? Can he profess to believe, (without exciting the derision of the Infidel, for its inconsistency) that Christ, "*a mere man,*" is "*entered into heaven?*" If he really does believe it, so important an admission, combined with the remembrance of the many Divine Attributes displayed by Christ in the days of his flesh, would, it might have been thought, force him to regard Christ as having been more than "a mere man." "*No,*" the Socinian replies, "*It is all naught.*" Christ is still "a mere

and peccable man." But the Apostle affirms, that Christ is not only *entered into heaven*, but, that he there "*intercedes in the presence of God for us.*" While the Socinian demurs, the Christian consistently believes this declaration of Heaven. He knows, from Holy Writ, that "*Christ the Mediator of the New Covenant,*" who once suffered for him below, is now pleading for him above; assured, at the same time, with joy unspeakable, that this same Intercessor, is not only his *Advocate*, but his "*Righteousness.*"

85. "Now once, in the end of the world, hath Christ appeared to put away sin *by the sacrifice of himself.*" Heb. ix. 26.

The *Atoning* Sacrifice of Christ is the grand theme of the New Testament; perpetually forcing itself on the attention; and here it is expressly stated, that "*Christ put away sin, by the sacrifice of himself.*" The Socinian, in perusing these words, and words similar to these, must ever experience a feeling of *revolt*. They are silent accusers. They confront him, and must disturb the serenity of his mind. He could wish such unwelcome visitors away. But *there* they are, *indelibly fixed*: and that which excites repugnance, and even *scorn*, in *some*, is, to *others*, the source of the purest consolation; from which they derive a joy not to be bartered for crowns and sceptres.

86. "So Christ was once offered, *to bear the sins of many*; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix. 28.

The Apostle again enforces the great truth of Christ's *Atoning Sacrifice*, and the efficacy of that Sacrifice, in the pardon of sin. In order to magnify the Divine Propitiator, he recurs to his return, at the end of Time, when all flesh shall be summoned to his Tribunal Bar: an occurrence this, so vast, and infinitely exceeding the powers of "*a mere man*," that if we did not behold the exercise of reason in Socinians, on other occasions, no hesitation would be felt, in asserting, that the mind which could believe that "*a peccable man*" would, at the consummation of all things, raise the Dead, and Judge the World, must have lost its *due equipoise*; yet to this extreme of absurdity, "*Rational Christians*" are reduced; and what increases the surprise, and aggravates the symptoms, they appear unconscious of the inconsistency! The Socinian affirms that Christ *bears the sins of* NONE. The Scriptures declare, he "*bears the sins of MANY.*" One of the two authorities must give way. The one *cannot*, and the other *will* not! The difference is irreconcilable, and the consequences must be endured.

87. "By the which will (of God) we are sanctified, *through the offering of the Body of Christ*, once for all. Heb. x. 10.

By what are we sanctified? "*Through the offering of the Body of Christ.*" In the estimation of Socinians, a virtueless sacrifice, "an unholy thing!" But to those who believe, *that Offering* "is *precious*," and become to them, "wisdom, righteousness, sanctification, and redemption."

88. "But this man, after he had offered *one sacrifice for sins*, for ever sat down at the *right hand of God*."—"Angels, and authorities, and powers, being made subject unto him." Heb. x. 12.

The remarks previously made, on the word *man*, will apply here. But the meaning of every thing is determined by its predicates. In his Mediatorial character, Christ was perfect man; as man, he suffered, and as man he died. Yet, having offered his "*one Sacrifice for sins*," that nature, undertaken "for the suffering of death," is discarded, and his invisible glories burst forth. As the *Eternal Son of God*, he now assumes the attributes of his *Divine nature*. He has for ever "*sat down at the RIGHT HAND OF GOD*." The Father now declares, without hazarding idolatry, "Let all the Angels of God worship him." Heb. i. 6. And to confirm the exaltation of Christ, in all his unrivalled pre-eminence, his investiture of sovereign sway is ushered in, by "*Angels, and Authorities, and Powers being made subject unto him*." The Socinian can believe, in his excess of credulity, that all this is consistent with, and assignable to, "*a mere man!*"

89. "For by *one offering* he hath perfected for ever them that are sanctified." Heb. x. 14.

The one great *Atoning Sacrifice* of Christ, was the subject ever uppermost in the Apostle's mind; and it is that subject, of all others, for which Socinians feel the most unqualified opposition, and even "*contempt!*" And yet they say, "Lord! Lord!"

90. "Jesus, also, that he might sanctify the people, *with his own blood*, suffered without the gate." Heb. xiii. 12.

Once more are the Hebrews reminded that they are sanctified by Christ. In what way? By the shedding of "*his own most precious blood*." Wherefore, it is repeated, "*Jesus also, that he might sanctify the people WITH HIS OWN BLOOD, suffered without the gate.*"

91. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, *through the Blood of the Everlasting Covenant*." Heb. xiii. 20.

The Lord Jesus is here declared to be the "*Great Shepherd of the sheep.*" He also said of himself, "*I am the good Shepherd. The good Shepherd giveth his life for the sheep.*" A title so assumed and confirmed, must have been acquired by some marked and extraordinary means. The Apostle assigns the true cause. It is "*Through the Blood of the Everlasting Covenant.*"

92. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted *the Blood of the Covenant*, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." Heb. x. 29.

If there be a verse in the whole Bible which will rise in judgment against Socinians another day, it is this. They are saying to themselves, "Peace, peace, when there is no peace:" consoling themselves with baseless hopes and idle dreams: sporting on the verge of a volcano, with an unchangeable eternity of "weal, or woe" close at hand, and dependent on the brittle thread of life! This is uttered, not in the spirit of upbraiding, but with the profoundest conviction, and the deepest concern. Are they not obnoxious to that "*sorer punishment*," of which the Hebrew was warned? Do they not, by degrading the Saviour to "*a peccable man*," trample "*underfoot the Son of God?*" Are they not chargeable, by their invincible hostility to Christ, as "*the Saviour of the world*," with counting the "*Blood of the Covenant*, wherewith they are sanctified, an unholy thing?" and do they not "*do despite unto the Spirit of Grace?*" the *Holy Spirit*, wherewith all who come to God "*are sanctified*," when they question his personal existence, and deny his operation? But "Vengeance belongeth to God: I will recompense, saith the Lord."

93. "Elect according to the foreknowledge of *God the Father*, through sanctification of *the Spirit*, unto obedience and sprinkling of *the Blood of Jesus Christ.*" 1 Pet. i. 2.

There are some subjects (as before intimated) that can only be illustrated by *faint analogy*, especially such as refer to Deity, in its infinite incomprehensibility. We know the condition in which an individual stands when he becomes a *father*, and without which condition he could not be a father. The *Eternal Father* was always such, and being such, it involved the condition of an *Eternal Son*; one emanating from, and being essentially connected with the other, resembling the light and heat of the one material *sun*. If the term "*God*," always exclusively meant Jehovah, why were (as above) the expetive

words, "The Father," subjoined? It is a profound mystery, inexplicable to finite, or even angelic minds; but at one conclusion, the believer in Revelation may safely arrive;—in duration, there never was a moment when the Father was not "*The Father*," and the Son, "*The Son*."

In the above words, the *Trinity*, also, is fairly implied. "*God the Father*," according to the above reasoning, necessarily implies his "*Son*," his "*beloved Son*;" to whom the sanctifying "*Spirit*" is subjoined; and these three are the "*One God*." The "*sprinkling of the Blood of Jesus Christ*," assuredly would avail nothing, if, as Socinians affirm, Christ were "*a mere man*."

94. "Ye were not redeemed with corruptible things, as silver and gold,—*but with the precious blood of Christ*, as of a lamb without blemish and without spot." 1 Pet. i. 18, 19.

Some of the most essential doctrines of the Gospel are here expressed. The first disclosure is, that believers in Christ, are "*redeemed*." And what is included in that privileged state? To be called out of an evil world! To be freed from condemnation! To be introduced into the family of Christ! To be exempt from an upbraiding conscience, through the forgiveness of sin. To be at peace with God. And how are these inestimable blessings to be obtained? What purchase was costly enough to secure immunities so vast? Silver, gold, jewels? Verily, "*we were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish, and without spot*." Socinians may despise this "*precious blood of Christ*," but through it alone, they must be saved, if saved at all!

95. — "to offer up spiritual sacrifices, *acceptable to God, by Christ Jesus*." 1 Pet. ii. 5.

This is the uniform language of Scripture. One harmonious note vibrates through the whole Bible; and Jesus Christ is still the same way of access to God, "yesterday, and to-day, and for ever." He said, when he sojourned amongst us, "No man cometh unto the Father but by me:" and the same truth is declared by his Apostles, and will continue to be declared by his *true followers*, to the end of time. Our oblations will be alone "*acceptable to God* BY CHRIST JESUS."

96. "Who his own self *bare our sins* in his own body on the tree.—*By whose stripes ye were healed*." 1 Pet. ii. 24.

If these words do not inculcate and confirm the doctrine of the *Atonement*, no language can. But Christians do, and ever have acknowledged this great truth, which is the key-stone of the

arch of Christianity. The one Sacrifice which Christ offered for sin, on Calvary, is the cementing bond of religion; without which coherence, the whole edifice would totter and fall. Socinians, who are mere *Ethical Teachers*,* have ever directed their most strenuous efforts to subvert this doctrine; but their arguments and their efforts are alike weak and vain; nor can they hope to succeed, till the last page of Scripture is obliterated, and its last word blotted from the memory of man.

97. "For Christ also hath once *suffered for sins*, the just for the unjust, that *he might bring us to God*." 1 Pet. iii. 18.

Those who have been snatched "as brands from the burning;" who have become sensible of the perilous condition from which they have been rescued, will prize the *Atonement* as the highest dispensation of mercy; by which, a better righteousness than their own has been provided. To them that believe, Christ will be "*precious*;" and the consecration of their lives to him, will be a small return to that Saviour, through whose blood they are washed and sanctified. The Apostles Paul and Peter, appear to dwell with a rapturous joy on this fundamental doctrine; the one who denied his Lord, and the other, who persecuted his saints; but they obtained pardon, and were "*brought to God*" through the "*Blood of the Cross*;" and the deliverance *they* found, inspired them with unwearied zeal, in proclaiming the same "covert from the storm" to others.

98. "That God in all things may be glorified, *through Jesus Christ*." 1 Pet. iv. 11.

The supreme Lord of heaven and earth glorified through "*a mere man*!" No, but "*through Jesus Christ*." This arrangement is conformable with the counsels of the infinitely wise God; and the voice of opposition from man is too feeble to be heard.

99. "But the God of all grace, who hath called us unto his eternal glory, *by Christ Jesus*." 1 Pet. v. 10.

That we have the hope of, and are "*called unto his eternal glory*," BY CHRIST JESUS, is sounded forth, as the leading feature of Christianity, in every page of the New Testament. That Socinians should read the Bible, and be so blinded as not to perceive this grand truth, in all its prominence, excites astonishment; but the influence of *pride* may be equal to that of *prejudice*. They appear to cherish so lofty a sense of their own deserts, and the merits of their own righteousness, that *they* require *no Mediator*. They would rather perish in the waters, than be saved in the ark.

* See Second Part.

100. — "Jesus Christ.—Unto him that loved us, and *washed us from our sins in his own blood*, and hath made us kings and priests unto God, and his Father; to him be glory and dominion, for ever and ever. Amen!" Rev. i. 5, 6.

Can the Socinian utter this "*Amen?*" Can he join in ascriptions of praise "*to him that loved us, and washed us from our sins in his own blood?*" Can he subscribe to Jesus Christ having made us "*kings and priests unto God, and his Father?*" Jesus Christ! whom Socinians have impotently combined to drag from "*the throne of his glory!*" Who affirm "*the Lord of Life*" to be "*peccable,*" and "*a mere man.*" They will be the last to swell the chorus; "*Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever!*" Rev. v. 13. They will never sing, it is to be feared, "*the new song,*" chaunted by the Angelic choir; "*Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God BY THY BLOOD, out of every kindred, and tongue, and people, and nation.*" "*And thou shalt reign for ever and ever.*" Rev. v. 9.

ONE HUNDRED citations have thus been adduced from the New Testament, confirmatory of the *Atonement*; * expressed, not in doubtful phraseology, but in the most direct and definite words which human language can employ. The *half Socinian*, as well as the spirit just beginning to be entangled in the sophistries of men who "*lie in wait to deceive,*" will do well to weigh deeply the import of that which has here been advanced; and especially to compare it thoughtfully, and impartially, with the Scriptures. Should the "*eyes of his understanding*" be opened, he will perceive, that, if these *one hundred passages* were even to be excluded, more than a like number, and of equal importance, would remain, to establish the *Atonement as the most conspicuous, and vital doctrine of Christianity.*—What

* It may incidentally be named, that the arguments founded on these citations, have been expressed with the least possible *amplification*; a principle adhered to (or rather aimed at) in all parts of the work, or the size of the volume would have been greatly extended; life being too short, and the claims, on *one pair* of eyes, too numerous and urgent, to tolerate *superfluities*. It is always more difficult to *compress*, than to *expatiate*; and every writer should just bear in his recollection, that, besides *his own book*, in this book-making age, (to its honour be it spoken) the reader has a few other works which he might wish to consult. No subject should be drained to its *dregs*. And as *perpetual occupancy* is a thing not to be endured, so no man has a right to make a *fee-simple* of his reader. The aim, in these pages, has been, not to see *how much*, on every occasion, could be said, but rather, *how little*, consistently with clearness in the expression of an idea. The great danger, in every subject, is, that of being *smothered with words*.

must be the magnitude of that Truth which is sustained by the whole force of the Bible !

It is finally remarked, that Socinians (from an instinctive dread of their *chief foe*) direct the whole force of their artillery against the doctrine of the *Atonement* ; well knowing, that unless they demolish this strong fortress of Christianity, their whole system must dissolve "into thin air." In consistency with which conviction, they "*abhor*" and "*detest*" this Rock, against which the waves of opposition unavailingly expend their fury. But why this unseemly *wrath* ? If they *have* discovered a Truth, that Christ is "*a mere man*," and the *Atonement* "*an unscriptural tenet*," why not dispassionately announce the assumed fact, and let *invective* be exchanged for *argument* ? So much *choler* seems to indicate an *uneasy feeling* ; a *distrust* ; a secret desire to multiply *auxiliaries*, and to obtain *more* substantial supports than any yet possessed. Newton was satisfied that he knew the truth ; and in giving his *Principia* to the world, calmly left admission to the progress of inquiry : but Socinians, in order to establish,—certainly, not "*the faith once delivered to the saints*," but—their own faith, in some instances, *storm* and *vituperate*, in a downright *paroxysm of rage* ; but all will be unavailing. The *Atonement* is defended by a triple rampart of adamant ; and will only yield its empire over the mind and heart, when "the elements dissolve with fervent heat."

If ever gratitude springs up in the Christian's mind, it is, that Infinite Mercy has provided a better righteousness than his own. If ever joy inspires his breast, it is, that his cause is not committed to the inefficiency of the highest Archangel, but to the intercession of the "*Lamb of God, which taketh away the sin of the world*." If ever the spring of consolation refreshes his spirit, and the hope of heaven warms his heart, it is, that he can lay his hand on the *great Sacrifice*, and trust in "*the Blood of the Everlasting Covenant*." Heb. xiii. 20. Let Socinians assault the Christian's immoveable hope. Let them attempt to reduce the "*Saviour of the world*" to the low level of humanity. Let them talk of his *example*, while they trample on his *Blood* ! In the madness of desperation, they may set themselves in array "*against the Lord, and against his Anointed* ;" but, while Socinianism will "*consume away like the fat of rams*," the Redeemer's cause, in the triumphant language of Prophecy, will advance, "*conquering, and to conquer*," till it extends "*from sea to sea, and from the river to the ends of the earth*."

ON THE DIVINITY OF THE HOLY SPIRIT.

TRUTH is stable. Error fluctuates. Christians, with the Pole-Star of the Scriptures for their guide, have ever subscribed to the Personality and Divinity of the Holy Spirit ; while Socinians, on the contrary, indulging in an unrestrained spirit of profane speculation, have turned from one point to another, but always to the side of *Heresy* ; yet, like the accusers of our Lord, "their witness agreed not together."

The last generation of Socinians greatly varied in their judgment respecting the Holy Spirit. Some explained the Spirit as "an Energy, or a Power : " some as "A Figure of speech." "A Personification." "A Metonymy," or "A Prosopopoeia." But all these evasions are confronted by the Bible, in various places ; representing the Holy Spirit, not as a *figure*, or *property*, but as exercising *Personal Attributes* ; so that Christ says, "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men." Matt. xii. 31. Every mind must perceive, that no *quality*, or *attribute*, could be *sinned against*, or blasphemed : independently of which, actions are ascribed to the Holy Spirit, which can accord with nothing but *personality* ; such as, "to be vexed," "grieved," "sent," "to come," "to go," "to guide," "to teach," "to make intercession," "to bear witness," &c.

The ground which Socinians formerly occupied having appeared untenable to the whole reflecting world, and *last* of all to *themselves*, they suddenly wheeled round ; and are now, to the astonishment of many, the loudest in declaiming against their own previous tenets ! They now declare, that more mature consideration has satisfied them, that the Holy Spirit is *not* "a quality ;" "an attribute ;" "a figure of speech ;" "a personification ;" "a metonymy ;" "a prosopopoeia," but, in the strictest sense, a *Person*. The leading Socinians of the present

day, affirm, that the Holy Spirit, however designated, is a "Periphrasis of God himself." They are now so fully satisfied that the Scriptures express the Holy Spirit to be "a personal and intelligent Agent," that they confidently pronounce him to be "*God the Father*." But Socinians shall speak for themselves; (which it will be observed they do, without the least reference to, or compunction for, their past exploded errors, or the least question of the biblical accuracy of their *present* views.)

One Socinian writer thus expresses himself: "The phrases, 'Holy Spirit,' and 'Spirit of God,' are used in the Sacred Scriptures to signify the One True *God the Father*."

Another writer says: "Trinitarians say that Scripture both calls the Holy Spirit God, and assigns to him a work which none but God could accomplish. Now, in both these respects, we have not the shadow of difference with the Trinitarians."

One says: "We believe as firmly as Trinitarians do, that the Holy Spirit is God. We have no controversy with them, when they assert the Deity, Personality, and Operations of the Holy Spirit."

Another says: "The Spirit of God signifies, the spiritual and intelligent *substance* (!) of God."

Another says: "We avow our belief that the Holy Spirit is God; but we cannot find any *Scriptural* evidence that he is a separate God (personally) from *God the Father*."

Here is a plain tangible proposition, to be oppugned or substantiated. These are *important concessions*; and the more valuable, as they furnish data on which to found conclusive reasoning. It is a happy circumstance, when both the contending parties concur in an appeal to some one authority on which they mutually rely. This is the case with respect to Socinians and Trinitarians. They both, for the ultimate decision, refer to the page of Inspiration. Socinians declare, that, in reading the Bible, they perceive the Holy Ghost, the Holy Spirit, the Spirit of Truth, the Comforter, constantly represented as a *Divine Agent*; offices being assigned to him which none other could perform: and, furthermore, they affirm that this Divine Agent, this Holy Spirit, is distinctly and uniformly identified with *God the Father*." The Trinitarian, with equal confidence, affirms that he reads the same Bible, and so far accords with the Socinian, as to see it clearly revealed, that the Comforter, or Holy Spirit, is a Divine Agent, from the offices he discharges, and which would be incompatible with any Being less than Divine; but he bears the most solemn testimony against the

Holy Spirit being personally identified with "*God the Father*;" between whom, and the Spirit, he beholds in the Bible, lines of separation, *distinct* and *indelible*: and this he does, with the fullest admission, that the Father, the Son, and the Holy Spirit, form the One Living and true God. The question now to be decided is, whether the Bible does, or does not, regard the Holy Spirit, and God the Father, merely as different names for the One Almighty Being.

At the commencement of the inquiry, it is necessary to premise, that *sense* always produces *sense*. If God the Father, as Socinians affirm, is truly represented by the Holy Spirit, *one* may interchangeably be used for the other, without any jar, or violation of the harmony which always prevails in right reasoning; so that it might be said, "*Jehovah, or God, is in this place.*" When the subsequent citations from Scripture are given, and chiefly from the words of Christ himself, with our opponents' explanations, the discriminating mind will instantly discover on which side truth preponderates. If the Father and the Holy Spirit can be thus identified as one and the same, then, and *then only*, will the Socinian doctrine be legitimized. Citation the first.

1. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19. Socinian explanation: "Baptizing them in the name of the Father, and the Son, *and the Father!*"

2. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." 2 Cor. xiii. 14. Socinian explanation: "The grace of our Lord Jesus Christ, and the love of God, and *the communion of God, be with you all, Amen!*"

3. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me." John xv. 26. Socinian explanation: "When the Father is come, whom *I will send* unto you *from the Father*, even the Spirit of Truth, who *is* the Father, which proceedeth from the Father, he, the Father, shall testify of me!"

4. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you." John xvi. 7. Socinian explanation: "It is expedient for you that I go away, for if I go not away, the Father will not come unto you; but if I depart, I will *send* him (the Father) unto you!"

5. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he shall show you things to come. He shall glorify me : for he shall receive of mine, and shall show it unto you." John xvi. 12—14. Socinian explanation : "I have yet many things to say unto you, but ye cannot bear them now : howbeit, when God the Father is come, God the Father will guide you into all truth ; for God the Father shall not speak of himself, but whatsoever God the Father shall hear, that shall God the Father speak ; and God the Father shall show you things to come. God the Father shall glorify *me*, for God the Father shall receive of *mine*, and shall show it unto you !"

6. "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; even the Spirit of Truth ; whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be in you." John xiv. 16, 17. Socinian explanation : "I will pray the Father, and he shall give you another Father, that *that* Father may abide with you for ever ; even the Father, whom the world cannot receive, because it seeth not the Father, neither knoweth the Father ; but ye know the Father, for the Father dwelleth with you, and shall be in you !"

7. "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 25, 26. Socinian explanation : "These things have I spoken unto you, being yet present with you. But when the Father is come, who is the Father, whom the Father will send in my name, that Father shall teach you all things, &c."

8. "Nevertheless, I tell you the truth ; it is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you." John xvi. 7. Socinian explanation : "Nevertheless, I tell you the truth : it is expedient for you that I go away ; for if I go not away, God will not come unto you ; but if I depart, *I* will send God unto you !"

9. "Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought : but the Spirit

itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Romans viii. 26, 27. Socinian explanation: "Likewise God also helpeth our infirmities; for we know not what we should pray for as we ought; but God himself maketh intercession for us, *with God*, with groanings which cannot be uttered. And God that searcheth the heart, knoweth what is the mind of God, because God maketh intercession for the saints *with God*, according to the will of God!"

10. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the *Holy Spirit* to them that ask him." Luke xi. 13. Socinian explanation: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the *Holy Spirit* to them that ask him." The incongruity is increased, where it is said, (1 Thess. iv. 8.) "God (the Father) hath given unto us *his Holy Spirit*."—Here, it is affirmed, "Spirit," means "Father;" consequently, "Holy Spirit," means "Holy Father;" and "His Holy Spirit," "His Holy Father;" so that the Socinian's monstrous construction is, "God (the Father) has given to us *His Holy Father*!" Will nothing open the eyes of Socinians?

11. "Jesus spake of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified." John vii. 39. It would be revolting to a really *rational* being's understanding, to suppose that the Holy Ghost, in the preceding instances, as well as *here*, meant *God the Father*. God not *given*! and the communication of his influences and presence, dependent on the glorification of his Son, Jesus Christ! This is a clear instance of the "*Persons*" being "*confounded*;" and with the Socinian's explanations, confusion, doubly confused, is introduced into the word of God. And yet these are the absurdities to which our opponents are driven, when resolved to concede nothing to argument, and to defend their creed against the clearest declarations of Scripture.

It must appear to every dispassionate mind, from the words of Christ and his Apostles, now produced, with the Socinians' explanations, that there is between them, in the highest possible degree, an irreconcilable opposition, and which no sophistry can evade. Yet Socinians truly say, with the full concurrence of Trinitarians, that, in the Bible, "*Deity* and *Personality*" are expressly ascribed

to the *Holy Spirit*; and whose operations agree with none other. It is incontestible, that the offices assigned by our Lord to the Holy Ghost, the Spirit of Truth, the Comforter, the Holy Spirit, can accord alone with a *Divine Agent*; and yet it has been demonstrably proved, by an appeal to the Scriptures, the Socinian's *acknowledged* test, that this *Divine Agent* cannot be *God the Father*. In so perplexing a dilemma, the Socinian is asked, Who can it be? While he hesitates and is confounded, the Christian answers, in conformity with the Genuine Church in all ages, "*The Third Person in the Ever Blessed Trinity.*"

That the Comforter, the Spirit of Truth, recognised by Christ, and sent by him, after his exaltation, is a *Divine Person*, our opponents themselves *allow*, and yet this Divine Agent, it has been fully shown, by the most irrefragable series of proofs, is *not*, as Socinians affirm, *God the Father*! It has also been shown, with an excess of evidence, that the Scriptures ascribe to Christ, the Son of God, qualities and actions, *like those* assigned to the Holy Spirit, *wholly incompatible* with other than a *Divine Person*: and yet all admit, there is but *One God*.—This is that "mystery of godliness," above human comprehension, but undeniably taught in Scripture, as a *test of our faith*; out of which necessarily arises the Christian doctrine of "TRINITY IN UNITY."

SUPPLEMENT.

1. It should be considered that the declarations of Scripture, including Precepts and Doctrines, were made to plain unlettered men, who understood all that was addressed to them in the customary idiomatical sense; so that when Christ called himself "The Son of God," they must have received his words, as claiming a *super-human nature*; especially when he so often declared God to be his Father; that he came from the Father; and was going to the Father; John v. 17; and offered, by his miracles, such undeniable confirmation of his claims. That this meaning *was* understood by the Jews, is evident, by their interpretation of our Saviour's words. "Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you, for which of these works do ye stone me? The Jews answered him, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." John x. 31—33. The Jews also, who accused our Lord, before Pilate, confirmed the meaning which the words of Christ bore. The Jews answered him, (Pilate) We have a law, and by our law he ought to die, because he made himself the Son of God." John xix. 7. Did Christ correct their misapprehension, which, had it been such, he was bound to have done by the most solemn dictates of rectitude? On the contrary, he established the sense they had entertained, and thus expressed his remonstrance. * * "Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God? If I do not the *works* of my Father, believe me not." John x. 36, 37.

2. *Locke* has remarked, as substantiating our Lord's miracles, that, "they were never *at the time* questioned by friend or foe." Had the least suspicion existed of their validity, how promptly would the hostile Jews, on this occasion, have accepted the

challenge, and, if they could so have done, have justified their infidelity, by questioning or denying the miracles thus adduced as a charge against them !

3. When Christ, also, stood before the Sanhedrim, the High Priest addressed him thus :—" I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of the Blessed : " Matt. xxvi. 63. Mark xiv. 61 : still attaching to the words a super-human meaning. " Jesus said, I am : and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Mark xiv. 62. " Then the High-priest rent his clothes, and saith, What need we any further witnesses ? Ye have heard the blasphemy : what think ye ? And they all condemned him to be guilty of death." Mark xiv. 63, 64.

The blasphemy, in the estimation of the Jewish council, being thus established, why was not the law of Moses, by *stoning*, immediately executed, as it was in the case of Stephen ? Because, he "*who knew what was in man ;*" who inspected all hearts, and secretly regulated all actions, had determined, that, like the Brazen Serpent of old, he should be "*lifted up,*" that he might present his great Offering on the Cross "*for the sins of the world.*" Socinians will not deny the possession of a spotless integrity in Christ ; but how could this integrity have appeared, if, when charged with blasphemy, and being exposed to its established penalty, through words inaccurately understood, he allowed the misapprehension to exist, while he confirmed the error, by announcing his future exaltation, "*On the right hand of power ?*" How could an equitable mind have permitted the Jewish Sanhedrim to incur the guilt of *murder*, by condemning to death one, whose words were merely misunderstood ? Had such misconception existed, Christ was bound by the most sacred obligations to correct the error, as a debt due, both to himself, and to the Jews. That he did not do it, is a demonstrative evidence that he designed the severest sense should be attached to his words, and that his disciples, and mankind at large, should understand him as claiming *Divine Honours*. This interpretation is confirmed by the current language of Scripture.

4. St. John says, "*In the beginning was the Word, (or Logos) and the Word was with God, and the Word was God.*"

5. "*Wisdom*" (or the Logos) is prophetically, though clearly depicted in the Proverbs, and such qualities are ascribed to *Wisdom*, which nothing but the most forced and unjustifiable construction could apply to a *quality* rather than to a *person*, as the impartial mind will perceive. "Counsel is mine, and

sound *wisdom*." If wisdom had been merely a property, it would be manifest tautology; I *wisdom* am *wisdom*. "I am understanding; (without which there could be no *wisdom*) I have strength. By me kings reign, and princes decree justice. I love them that love me; and those that seek me early shall find me. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting; from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding in water. Before the mountains were settled, before the hills, was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men. Whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me, wrongeth his own soul: all they that hate me love death." Prov. viii. 14, 15, 17, 22—31, 35, 36.

Those who deny the *pre-existence* of Christ, find an extreme difficulty in giving a plausible interpretation to this animated description of the *Logos*; but those who admit Christ's *pre-existence*, are reduced to no such dilemma. They behold a harmony in the imagery employed, which naturally illustrates the views they entertain. He who is "higher than the kings of the earth," Ps. lxxxix. 27. might say, "By me kings reign, and princes decree justice:" but this could not be applicable to *wisdom*, as a quality of the mind. Likewise, when it is said, "The Lord possessed me in the *beginning* of his ways," it is, if the allusion be made to wisdom, as a faculty, a sheer *truism*; as though there were any moment, early or late, when the Supreme was divested of *this*, or either of his attributes: but the Son, "who was in the bosom of the Father," "before all worlds," and meditated human redemption, might adopt such language, and consistently say, "My delights were with the sons of men."

6. "All things were made by him; and without him was not any thing made that was made." John i. 3.

In this passage Christ is declared not only to have pre-existed, but, to be co-eternal with the Father, and without whom nothing was made : a declaration so often reiterated in the Epistles.

7. "Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever." Rom. ix. 5.

A long list might here be given of the most distinguished scholars, who have contended for this, the popular rendering ; but it is fair to state, that Griesbach translates the latter clause, "*Over all, God be blessed for ever.*" But, as he admits the Divinity of Christ, (p. 99.) and here acknowledges that Christ is proclaimed to be "*over all,*" these words comprise every point that can be desired. If Christ be "*over all,*" no impartial mind will deny that his Divinity is established ; and the Trinitarian can always unite in saying, "*God be blessed for ever !*"

8. The declaration that Christ "*came in the flesh,*" to the unprejudiced mind, conveys a clear indication, that it was a new and subordinate condition into which he had entered, essentially different from the one preceding. This idea is enforced by what the same Apostle affirms in another place ; "God sending," (not a *Servant*, not a *Prophet*, but his *Son* ; and, to extend to the words an emphatic meaning, it is said) "*his own Son,*" and that, "*in the likeness of sinful flesh.*" Rom. viii. 3. Can any one conceive of the Apostle, when he intended to express that a mere man was born into the world, adopting so circuitous a phraseology ? But Christ being "*sent,*" and born "*in the likeness of sinful flesh,*" implies, in every equitable interpretation, a prior state of existence, from which he descended, when he was thus born. In any other view, the words are bombastic and unmeaning. This reasoning is confirmed by the language which follows.

9. "Without controversy, great is the mystery of Godliness : God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. iii. 16. Griesbach substitutes for "God manifest in the flesh," "*he who was manifest in the flesh :*" and Socinians deem this a great advantage to their cause. Without noticing the many eminent men who differ from Griesbach, such is the strength of the *undisputed* portions of this passage, that the advocates for the Divinity of Christ can afford to concede the point, for a moment, satisfied that the emendation still leaves more than is sufficient for the cause of truth ; as will readily be perceived.

The commencement announces, "*Great is the mystery of God-*

liness." This implies a disclosure of vast magnitude, and it is *HE who was manifest in the flesh.*" Can such language be applied to any "*mere man*?" And who is *he*, thus referred to? The Apostle declares, (after an apostrophe that raises the expectation, explanatory of this "*great mystery*!" and which is above all "*controversy*:") It is he who was "*justified in (or by) the Spirit*;" "*seen of Angels*;" (who constantly ministered to him; on two occasions, in a visible form :) "*preached unto the Gentiles.*" Was any Prophet ever "*preached*" even to the Jews? But Christ was preached to Jews and Gentiles, as, "*The Lamb of God, which taketh away the sins of the world!*" And then, he was "*manifest in the FLESH.*" Every human being, if manifest at all, must be manifest "*in the flesh.*" In this there is nothing surprising. But it *was* surprising, and a "*great mystery,*" that *he* who had "*glory with the Father, before the world was*;" that *he* should be "*manifest in the flesh.*" He also who thus assumed "*flesh,*" was "*believed on in the world.*" The Prophecies which were fulfilled in him, and the miracles he wrought, with the doctrines he taught, (accompanied with the more efficient influences of the Holy Spirit) travelled on in their strength, till all enemies were successively vanquished, and Christianity and Civilization became identified. As a triumphant sequel, *He* who, in this stupendous "*mystery,*" was "*manifest in the FLESH,*" and accomplished these high and various objects, was, at length, "*received up into heaven!*" If the Socinian can believe that all this might be assigned to a *simple Child of Adam,*" his attachment to the *marvellous*, and the capacity of his mind for admitting the *incredible*, fancy may reach, but language cannot express. The words, "*received up into heaven,*" must forcibly remind the reader of that strong confirmation of Christ's pre-existence, where he says, "*What and if ye shall see the Son of Man ascend up WHERE HE WAS BEFORE?*" John vi. 62. Here he distinctly affirms his anterior existence. "*Where he was before.*" After admitting the *veracity* of Christ, the sense being unexceptionally clear, his pre-existence cannot be denied.

10. "To them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ." 2 Pet. i. 1.

The established rendering, *Griesbach* approves; so that on this point, (if Socinians confide in their usual and eminent guide) there can be no controversy; and here the title of "*God*" is clearly ascribed to Christ; but *some* Socinians attempt to connect "*God,*" with the previous member of the sentence; yet this

expedient is inadmissible; since, in that case, the "precious faith," would be obtained through the *righteousness of God*, contrary to the whole current of Scripture; in which our "*righteousness*" is ascribed to *Christ*; who is uniformly represented as "*our righteousness*:" as "*made unto us righteousness*:" the end of the law for *righteousness*." Rom. x. 4. Independently of which, there is in the passage, an allusion to the *Atonement*, which at once limits the reference to Christ. This "*precious faith*," is derived *through* the "*righteousness of God* and our Saviour, Jesus Christ." Even if the Socinian sense should be adopted, it would still place the "Saviour" on such an equality with God, as could be entertained by no "*mere man*, or even *created being*."

11. "Unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. i. 8, 9. Ps. xlv. 6, 7.

Griesbach approves of the apostrophe, "*O God*," in the first line; and instead of adopting the words, "therefore God, even thy God," he has substituted "*therefore, O God! thy God*," &c. introducing the words, "*O God!*" twice. Here is a Prophetic and an Apostolic admission of the Divinity of Christ. But Socinus, and his friends, though *confuted*, are not *convinced*, because the *will* is inflexible.

"Glorify thy Son, that thy Son also may glorify thee." John xvii. 1.

These words were uttered by Christ, at the last interview with his disciples, in the immediate prospect of his crucifixion. Christ also, on the same occasion, thus addressed the Father: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." John xvii. 5. Christ had previously said: "Father, glorify thy name! Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." John xii. 28. To this is subjoined the record of Luke: "And the Holy Ghost descended in a bodily shape like a dove upon him; and a voice came from heaven, which said, Thou art my Beloved Son; in thee I am well pleased." Luke iii. 22.

13. To "glorify," in this sense, is more than to honour; to extol: it is, to offer Divine praise, as well as to exalt to celestial beatitude. The first citation is illustrated by the second; to which the serious reader will closely attend.—First, Christ prays

that God and himself might mutually honour each other. In a common participation of Deity, this request is accordant with his *higher nature* ; but, as "*a mere man*," it is presumptuous in the extreme. In the *second* place, Christ prays, that God, his Father, would confer on him *his own nature*, in a sensible degree ; "*with thine own self*." This is still more presumptuous for "*a mere man* ;" but the solution follows. Christ prays, also, that, having participated *before*, in *his nature*, "*with his own self*," he might now, in his present *mediatorial* state ; when he partially renounced his inherent greatness, and assumed the garb of humanity ; that he might now experience the full perception of his Father's presence, penetrating the veil of "*flesh*." That this was the genuine meaning, will be manifest, by the conclusion of Christ's prayer ; for he appeals to his heavenly Father, and desires, with an earnestness, and at a *time*, when the *heart* alone could speak, some communication of that light and *glory*, which he had with him "*before the world was*." This also fully establishes the *pre-existence*, as well as the *Divine Nature* of Christ.

14. But the scene of wonders is still continued. When Christ prayed, "Father, glorify thy name," the utterance came from heaven, "I have both glorified it, and will glorify it again." The intimate communication of this stream of "*glory*," and "*glorifying*," between the *Father*, *Son*, and *Spirit*, is most observable. The *Father* is glorified, by having sent his Son into this lower world, for the Redemption of man. John xii. 28. *The Son* is glorified, by his voluntarily undertaking such an embassy ; and so indissoluble is the union, that "God is glorified *in him*." John xiii. 31. "And if God be glorified *in him*, God shall also glorify him, (Christ) in" glorifying "*himself*." John xiii. 32. The *Father* glorifies the *Son* ; the *Son* glorifies the *Father* ; and the *Spirit* glorifies *Christ* ; and the *Father*, through *Christ*. John xvi. 14. In these passages, the *Trinity* is indirectly, but clearly enforced ; there being an unity and community of properties, which no other principle can reconcile.

15. But there is here another feature of great consequence. God, as above, acknowledges Christ to be his "*Son*," his "*Beloved Son*." In the preceding section, (11) Christ is addressed, *O God!*" From these two circumstances, certain inferences may be drawn.

In the first place, there is no instance in the Bible, where the title of *God*, in a direct sense, is applied to *any human being*.

The expressions, "To be a *God* unto thee:" Gen. xvii. 7: and, "I will be to you a *God*:" Ex. vi. 7: and, "That he may be unto thee a *God*:" Deut. xxix. 13: are all spoken of, and by, Jehovah himself; (or rather, by Christ, in his pre-existent state.) The *Prince of Tyre* was rebuked for saying, "I am a *God*," and reminded that he was but "*a man*." Ez. xxviii. 2. But there is one instance in which Jehovah himself applies the word, "*Gods*," to the most exemplary children of men; "I said, ye are *Gods*:" Ps. lxxxii. 6. John x. 34. but this must be understood in a very subordinate sense: totally distinct from abstract Deity. Perhaps the passage may be adduced, in opposition to this remark; "And the Lord said unto Moses, See I have made thee a *God* to Pharaoh."* Ex. vii. 1. But, who, from these words, could be wild enough to conclude that Moses was Deified; that he possessed any authority over the laws of nature, except in one narrow, restricted, delegated path? It would be monstrous to compare the wonders wrought by Moses, where he was so manifestly an instrument, with the diversified miracles of Christ, whose dominion was unlimited; who exercised an independent sway over all things; and to whom was conceded, all power in heaven and earth. Matt. xxviii. 18. "Moses," as Dr. S. Clarke has remarked, "was called a *God* to Pharaoh, not as being properly *God*; but instead of *God* in that instance, or in that resembling circumstance." If it be the fact, that no human being ever received the title of "*God*," simply, and purely; how surpassingly true is it, that there is no instance in which the word *God* is connected with the apostrophe "*O*," in reference to a man; "*O God!*" as it is here applied to Christ? David himself, zealously guards this latter sense, by saying, "Who is *God*, save the Lord." Ps. xviii. 31. And by again declaring, "Thou art *God* alone." Ps. lxxvi. 10. And yet the Psalms abound in prophetic allusions to Christ, and his Divinity.

16. But how many are the instances in which the title of "*God*," is unequivocally given to *Christ*; and, also, as an equal proof of his Divine Nature, where the essential attributes of

* Where it is said, Ex. vii. 1. "I have made thee a *God* to Pharaoh," an explanation will be found, Ex. iv. 16. "Thou shalt be to him *instead* of *God*;" so that Dr. J. P. Smith has justly remarked, "It is evident that the application of *Elohim* to Moses, proves nothing as to the meaning of that word. Indeed, it can hardly be said to apply to Moses at all, as the sense is so palpably limited to his acting, on the occasion, as the immediate messenger and representative of the Most High. "Thou shalt be to him, *for*, *as*, or *instead* of *Elohim*."

God are ascribed to him. Even where the Apostle enforces a distinction between God and Christ, it respects their *Persons*, rather than their *Essence*, as will instantly be perceived. "For to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. viii. 6. Of the Father, "*Of whom are all things.*" Of the Son, "*By whom are all things.*" So that the difference is comprised in the words "*Of,*" and "*By.*" How would any "*mere man,*" even the loftiest of mortals, have vanished away before such a contrast!

17. The acknowledgment of God, also, that Christ was his *Son*, "in whom he was well-pleased," conducts to an important truth. Were any of the illustrious among the Jews, ever called, by God, "*his Son?*" Is there one instance on record, where the most distinguished of the *Prophets* was ever called "*a Son of God?*" or ever raised above the character of a *Servant?* Yet Christ is called, "*The Son of God.*" Even *Moses* was "*Faithful only as a Servant.*" But "*Christ was a Son, over his own house.*" Heb. iii. 5, 6. Paul confesses himself "*A Servant of Jesus Christ.*" Rom. i. 1. Peter styles himself "*A Servant and an Apostle of Jesus Christ.*" 2 Pet. i. 1. Jude likewise calls himself "*The Servant of Jesus Christ.*" Jude i. 1. God, on the contrary, proclaims Christ to be his "*Son,*" his "*Dear Son;*" his "*Well-beloved Son.*"

18. It must appear to the considerate mind, that it was the *design* of Christ to *keep down*, to repress, the loftier features of his character, lest the familiar intercourse subsisting between himself and his disciples, should be interrupted. This power of suspending in others the *recognition* of himself, was often exercised by Christ. Thus he conversed, unknown, with Mary Magdalene, "She supposing him to be the gardener." John xx. 15. The two disciples on the road to Emmaus, travelled on, and interchanged numerous sentiments with Christ, without suspecting that it was their Lord. "*Their eyes were holden that they should not know him.*" Luke xxiv. 16. When also Christ stood on the shore, and conversed with his disciples, John xxi. 4, they "knew not that it was Jesus;" but at the word "*Mary!*" or, "at the breaking of bread;" or, "at the miraculous draught of fishes," the spell was burst, and their emancipated faculties were restored to freedom. Such, it may be deemed, was the case with his disciples, during the whole time that Christ "went in and out amongst them." Their eyes were miraculously *holden*, that they should not *fully* know him. But, on some occasions,

a faint glimpse of his majestic character, appears obscurely to have arisen, which half paralyzed their spirits; as when "they were in the way going up to Jerusalem; and Jesus went before them: and they were *amazed*; and as they followed, they were *afraid*." Mark x. 32. Had this feeling been permanent, rather than transient, all unconstrained intercourse must have ceased. But *his* power, who knew the heart, and ruled the thoughts, maintained the due equipoise, till a flood of supernal light burst over their minds; and one, as the expression of all, exclaimed, "My Lord, and my God!"

19. The power which, on this occasion, Christ exhibited, must be further noticed. The disciples, in terror of the Jews, had assembled, in their obscure retreat; the day of the Resurrection; "the first day of the week;" the *first* of the *Christian Sabbaths*! (that day, which will commemorate a *risen Saviour*, "while the sun and the moon endure!") On this, the most memorable of days, the Apostles, with *one* exception, had all met, oppressed with sorrow, as well as overwhelmed with astonishment; for Mary Magdalene had conveyed to them the incredible tidings, that Christ was risen from the dead!—so little did they "know the Scriptures!" or remember the words of their Lord! This announcement was partially confirmed by Peter and John, who had run to the sepulchre, and could attest that the body of Jesus was not there. John xx. iii. Thus secluded; midnight around; the doors closed; their purposes undefined; their faith wavering; and silently ruminating on the dreary, and uncertain future!—in this moment of suspense, Christ himself appeared amongst them! This shows his superiority to the laws which regulate matter. Here he was, in his bodily presence, "the doors being shut;" presenting an exemplification of that "mighty power," by which he promised to be present with his true worshippers, though consisting of but *two* or *three*, in every place, and to the end of time. He now showed them his hands, rent with the nails, and his side, which the spear had pierced. John xx. 19, 20. But Thomas was not present.

This absent disciple being informed, "We have seen the Lord," incredulous of so strange a fact, exclaimed, "Except I shall see in his hands the print of the nails, and (to have the testimony of *two* senses) put my finger into the print of the nails, and thrust my hand into his side, I will not believe." To show the ubiquity of Christ, "eight days" afterward, all the disciples being present, suspicion still alive, and "the doors shut, for fear of the Jews," Christ, in furtherance of the great object of his Death and

Passion, and to manifest the watchfulness he exercised over his *Infant Church*, appeared again in the midst of them. The disciples were alone when Thomas expressed his doubts and his resolution ; but Christ, in attestation of his illimitable sway, who necessarily saw and knew all things, immediately thus addressed himself to Thomas ; " Reach hither thy finger, and behold my hands ; and reach hither thy hand, and "*thrust*" it into my side, and be not faithless, but believing." With this full and overwhelming proof of his Divinity, Thomas exclaimed, in the presence of his brethren, and with the concurrence of all, " My Lord ! and my God ! "

The subjection, before noticed, in the Apostles, of all the feelings intervening between *reverence* and *adoration*, to pre-ordained limits, was marked and undeniable. The estimation formed of Christ, was neither to be too high, nor too low. His greatness, during the prescribed time, was to appear just sufficient to establish his *Divine Nature*, without exciting, in his disciples, the overwhelming impression of *awe*. Thus they said, " Now are we sure that thou knowest all things, and needest not that any man should ask thee : by this we believe that thou camest forth from God." John xvi. 30. But Christ occasionally exhibited features, where there was not only a partial relaxation of this restraining influence, but an opposition manifested to *humility*, and even to the state of *humanity* itself. As when (among other instances) he said, " He that hath seen me hath seen the Father." John xiv. 9. " The Son of Man is Lord also of the Sabbath." Mark ii. 28. With a high consciousness also of the work he came to accomplish ; of his inherent grandeur ; with the distinctions to which he was justly entitled, he impressively said, " He that loveth father or mother more than me, is not *worthy* of me : " and he that loveth son or daughter more than me, is not *worthy* of me." Matt. x. 37. And, as an intimation of the sufferings his followers might expect, as well as a warning to future generations, Christ further declared, " He that taketh not his *cross*, and followeth after me, is not worthy of me." Matthew x. 38. This deep sense of the honours which he rightfully claimed, bears a close resemblance to the remonstrance of Jehovah, when he saw the homage paid to *man*, " whose breath is in his nostril," and beheld the prevailing *forgetfulness* of HIMSELF. " Who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass ; and forgettest the Lord thy Maker ? " Isa. li. 12, 13.

As a confirmation, also, of the super-human character Christ often *inferentially* assumed ; in the prospect of his crucifixion, he

said, "The hour is come, that the Son of Man should be glorified:" John xii. 23: and then he pronounced, "If any man *serve* me, let him follow me; and where I am, there shall also my *servant* be." John xii. 26. So that Christ, being about to be glorified, he declares, with the voice of unlimited authority, that those servants who had faithfully adhered to him, "in the regeneration," should be with him, where he was, "that they might behold his glory;" John xvii. 24; that is, that they also should be *with him in glory*. With such a promise, and such a power, averred, and admitted, Socinians still contend, that Christ was regarded by his disciples as "*a mere man*," and that "he desired, and designed to be regarded in a light no higher!"

21. But Christ could not only subject the *recognition* of his disciples to his dominion, but he could exercise a power, by which the feelings natural to man were suspended. It must have been this *subduing* influence of Christ, which enabled Mary Magdalene to meet the eye, and endure the voice of the *two Angels*, at the sepulchre, without emotion. The *withering* contact of *spirit* with *matter* is freed from its terrors! She saw "Two Angels in white, sitting, the one at the head, and the other at the feet, where the Body of Jesus had lain." John xx. 12. They say unto her, "Woman, why weepest thou?" Was it in human nature, to meet unmoved, this supernatural spectacle?—to behold such a sight, or to hear such words, without perturbation? yet Mary, exempt from every harrowing impression, thus replied, with the simple feeling of grief; "They have taken away my Lord, and I know not where they have laid him." What the effects were, when this *sustaining influence* was withdrawn, was witnessed in the hardy, iron-hearted Roman soldiers; who, on beholding the Angel that "rolled away the stone from the sepulchre," "did shake, and became as dead men." Matt. xxviii. 4.

22. At page 203, it was urged, that, when the Jews and the Jewish Sanhedrim accused Christ of claiming a super-human nature, founded on his declaring himself to be "The Son of God;" and that when, under that impression, they condemned him to death; Christ was bound, by every solemn consideration, had *he* implied *less*, and *they* had ascribed *more*, than he intended, to have corrected the misapprehension; but this he did not do; and the conclusion is, that he sanctioned the sense they entertained. But if there be force in this argument, as it concerns the *Jews*, how much more emphatically true is it, with respect to *Thomas*? Thomas, at the sight of his risen Saviour,

exclaimed, "My Lord! and my God!" Here was an occasion, when, if the least misconception had existed, Christ was imperatively obligated to correct *so grievous* an error; and not to suffer one disciple, with the concurrence of all the rest, to ascribe *Deity* to him, when, according to Socinians, he must have *known himself* to be "*a mere man*." He did *not* correct Thomas. He allowed the awful appropriation of "*God*;" and instead of correcting and rebuking the homage paid him by his follower, he received the ascription as his *due*; and established the great truth, by this decisive comment: "*Thomas! because thou hast seen me, thou hast believed: blessed are they who have not seen, and yet have believed.*" John xx. 29. Here, it cannot be denied, Christ, after his resurrection, acquiesced in receiving the title of *God*! This must throw light on, and qualify the words of Christ, when he said, "I ascend unto my Father, and your Father; and to my God, and your God." John xx. 17. In one sense they are at variance; in another they are harmonious; although the meaning, in its full developement, will be alone known *hereafter*.

23. But though Christ allowed (thus incontestably clear) the title of *God*, in application to himself, Socinians still pronounce him "*a mere man*." They perceive no inconsistency between the assumption of such a title, and his being a simple "*Child of the dust*!" They can assign to Christ an immaculate purity, with the highest moral excellence, and yet ascribe to him a crime of *unutterable magnitude*; that of arrogating a participation with *Deity*! when, according to Socinians, he was, in reality, *a profane aspirant after Divine honours*, and the *mere*, and, as such, the *unworthy son of Joseph and Mary*! The subject is not complicated. It appeals to the common sense of mankind. Could Christ be what Socinians *allow* him to have been, if he was the "*mere Child of Frailty*?" But to pursue the question to its legitimate conclusion: if Christ claimed the title of *God*; and did the works of *God*; and received the appellation of *God*, alike attested by Heaven, and recorded on earth; must he not be more than "*a mere man*?"—unless his pretensions indeed were unfounded; his miracles a dream; and the honours and homage he received, both from Socinians and Trinitarians, all nugatory, waste, and an imposition on a beguiled, and too-easily confiding world! The searcher after truth will make his election between the *involved* and *perilous* creed of the Socinian, and that faith which has been avowed by Christians, in all ages, and which is "built upon the foundation of the Apostles and

Prophets, Jesus Christ himself being the chief corner-stone." Eph. ii. 20.

24. The title also of "*Great God*" is applied to Jesus Christ.

"Looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ." Tit. ii. 13.

Socinians say, The words "*Great God*," apply to the Father. This cannot be admitted. "No man hath seen God at any time." "Whom no man hath seen, nor can see." The "*appearance*," to which a reference is made, evidently relates to the "*Judgment*," ascribed in Scripture universally to Christ.

25. "We know that the Son of God is come. This is the *True God*, and eternal life." 1 John v. 20.

Christ, in this place, is called the "*True God*." The appellation accords with, and gives weight, to the preceding title of "*Great God*;" confirmatory, in the highest sense, of Christ's Divine Character. (Both of these titles are sanctioned by *Griesbach*.)

26. Christ is referred to by Isaiah, as the "*Mighty God*."—"For unto us a *child* is born, unto us a *son* is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, ("the Father of the Everlasting Age," Bp. Lowth) the Prince of Peace. Of the increase of his government and peace there shall be no end." Isa. ix. 6, 7.

The preceding prophecy is thus referred to, by the Evangelist St. Luke, as the announcement of the Angel, "He shall be great, and shall be called the *Son of the Highest*: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever." Luke i. 32, 33. However Socinians may resist the inference fairly to be drawn from these words, the description, in question, ascribes, in the fullest sense, Divinity to Christ, and is wholly incompatible with any essential state of *mere humanity*.

27. St. Paul, after exhorting Titus to enforce on his converts all the moral duties, concludes with these words, "That they may adorn the doctrine of *God our Saviour* in all things:" Tit. ii. 10: in which an acknowledgment of the Divinity of Christ is incontrovertible.

28. St. Peter, also, after enforcing "diligence," assigns, as a reason: "For so an entrance shall be ministered unto you abundantly into the *everlasting kingdom of our Lord and Saviour Jesus Christ*." 2 Peter i. 11. (These renderings are both approved by *Griesbach*.) The declaration of the Apostle

ascribes to Christ an elevation which transcends every conceivable condition of pure humanity. The Socinian must know, with all really *rational* minds, that no absurdity can surpass that of "*a mere man*" appropriating language such as this, which necessarily accords with nothing but *Deity*. "An entrance ministered abundantly into the everlasting kingdom of"—that of a peccable Child of Frailty? No! One infinitely higher!—"The Everlasting Kingdom of our Lord and Saviour Jesus Christ." And yet Socinians strangely affirm, "The Apostles knew nothing of the Divinity of Jesus Christ!"

29. There are also *three* other distinct instances where the Title of "*God*" is assigned to Christ—admitted by the amiable *Dr. Carpenter* himself. His words are, (expressive of *his* sentiments, and in opposition to the preceding testimony,) "There are *only* two instances in which the "*Title of God*" is applied to Jesus by the New-testament writers themselves, and only one other instance in which it is known to have been applied to Jesus by an Apostle." These three instances are:—1st. "And the Word (or Logos) was with God, and the Word was God." John i. 1. 2d. "And Thomas answered and said unto him, My Lord and my God." John xx. 28; and, 3d. "Thy throne, O God! is for ever and ever." Heb. i. 8. Does it not evidence something like a *blinding* prejudice, an obliquity of the understanding, when a Socinian can admit, that the Scriptures present *three* incontrovertible instances where the Title of God was applied to Christ, yet still, with such admission, that he should persist in affirming the Saviour to have been "*a mere man*?" An impartial person would deem it impossible for any reasoning mind to admit *three* such instances, or even *one*, where so hallowed an ascription was assigned, by inspired men, to Christ, without its suggesting momentous trains of inquiry, and throwing some obstructions in the way of denominating him "*the mere Son of Joseph and Mary*." It is a nice question to determine, in the estimation of Socinians, *how many* times the Bible must ascribe *Deity* to Christ, before our Faith is absolutely demanded?

30. "The Lord God, and his Spirit, hath sent me." Isa. xlviii. 16.

Here, undeniably, are *three* Agents. The *Lord God*.—His *Spirit*—and, *he* who is sent. The last Agent is evidently *Christ*. Nor can it, with the least semblance of justice, be applied to *any other*. The *creative* power, assigned to the speaker, agrees with the same power, ascribed to Christ, by the Apostles. The following is the first verse of the sixty-first of Isaiah, accordant with the

above :—"The Spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek ; *he hath sent me* to bind up the broken-hearted ; to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord." The strongest additional corroboration is derived from this last verse having been read, by Christ, in the synagogue at Nazareth, with a direct appropriation to *himself*. "This day is this scripture fulfilled in your ears." Luke iv. 21. Consequently, as no other Agent than Christ *can* be assigned, it must be considered as a reference to, as well as a strong collateral confirmation of, the Christian doctrine of the *Trinity*.

31. "But thou *Bethlehem Ephratah*, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel ; whose goings forth have been from of old, *from everlasting*." Micah v. 2.

"When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea ; for thus it is written by the Prophet." Matt. ii. 3—5.

Here a prophetic declaration is made, that the "*goings forth*," of one to be born in *Bethlehem*, were, "*from everlasting*." The Angel also announced, that "he should reign over the House of Jacob *for ever*." Christ, through a remarkable combination of providential circumstances, and contrary to all expectation, *was* born at *Bethlehem*. Luke ii. 7. Let the dispassionate inquirer after truth weigh all this, and determine, whether or not Christ was "a mere man : " he whose "*goings forth* are to be *everlasting*," and his "reign," without fluctuation, to exist "*for ever !*"

32. "Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." John viii. 57, 58.

The impartial mind must admit that this is a direct averment by Christ himself, of his *second nature*, and *pre-existence*. The solemnity of the exordium, "Verily, Verily," necessarily precedes a great truth. The Jews asked, "Hast thou seen Abraham ?" To which Christ replies, "*Before Abraham was, I am*." If this answer be compared with the preceding *prophetic* and *angelic* declarations, the *Divine* character of Christ will be rendered manifest.

33. "Jesus Christ, the Prince of the kings of the earth. Unto him that loved us, and *washed us from our sins in his own blood*, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." Rev. i. 5, 6.

It perplexes the mind to conceive how men, with a clear understanding, and endued with the love of truth, can possibly admit the authority and inspiration of Scripture, and yet affirm Christ to have been "*a mere man*." He is here affirmed to be "higher than the kings of the earth." The *Atonement*, also, he made for human guilt, is legibly expressed, and which, of itself, proves his super-human character. *He*, also, has "made us kings and priests unto God!" "*A mere man*," make his *fellow-men* kings and priests unto God! To Christ, it should be remembered, after he had displayed such unearthly attributes, ascriptions are raised, in language, suitable, *exclusively*, to the Supreme Being! "To him be glory and dominion for ever and ever!" *Socinianism*, from its little conformity with Scripture, and its inherent *weakness*, must progressively dwindle away; or emerge into direct *infidelity*, its natural element.

34. "If ye believe not that I am he, ye shall die in your sins." John viii. 24.

Christ here declares, that if the Jews believe not that he is the Christ, the Son of God, they shall "*die in their sins*:" and "to die in their sins," involves, by the context, *an exclusion from the kingdom of heaven*. Tremendous consequences, for not believing on "*a mere man*!" But what right could any "*mere man*" have, to fulminate such a denunciation, resting on his own individual authority? The common sense of mankind answers, *None*. But Christ, to whom "all power was committed in heaven and earth;" who ruled the elements, and to whom were consigned "the keys of hell and of death," Rev. i. 18, was *not* this "*mere man*," but one infinitely higher; as the Bible declares, and *Christians* in every age have believed.

35. "All things were made by him; and without him was not any thing made that was made." John i. 3. To this comprehensive declaration, the Epistle to the Hebrews subjoins; "Upholding all things by the word of his power." Heb. i. 3. Our Saviour stated that the strong man must be bound, before his goods could be spoiled. And so, before Socinians can establish the "*mere humanity*" of Christ, they must expunge one half of the Bible, and neutralize the other.

36. "I am he which searcheth the reins and hearts." Rev. ii. 23.

Christ, who "knew what was in man;" in the days of his flesh, who read the thoughts, and inspected the deepest recesses of the soul, still exercises the prerogative of "*searching the reins and the heart.*" Such attributes, all, *but Socinians*, will allow to be incompatible with the capacities of "*a mere man.*"

37. "Jesus Christ, the same yesterday, and to-day, and for ever." Heb. xiii. 8.

If Socinians had not a system to defend, which admits of no compromise, that must be upheld *at any cost*; could they exhibit so flagrant an inconsistency, as to profess adherence to the Christian's *Manual*, while they falsify the most essential statutes of that *Manual*? As one instance, from many: the Bible affirms that Jesus Christ is "the same, yesterday, and to-day, and for ever." But, as *Socinians*, they cannot believe this; since it is at utter variance with *the condition of mere HUMANITY*, for which they so earnestly contend. Before these words can be understood, the fluctuations of the human mind must be remembered, arising out of the new views and circumstances to which it is exposed; superadded to the imperfect wisdom which is brought to bear on all earthly affairs; one action regulating another, like the ocean waves, in a complex, and interminable chain: consequently, owing to unexpected incidents, the discreet path of to-day, on the morrow, if persisted in, might be found questionable, or the offspring of folly; and the determination be followed, in the circulating round of events, by new resolutions, accommodated to the altered quality of things; and this in perpetual succession. But Christ is subject to none of these alternations. He, like his Father who is in heaven, from participating in the DIVINE NATURE, is "*the same yesterday, and to-day, and for ever.*"

38. God, who at sundry times, and in divers manners, spake in time past unto the fathers by the *prophets*, hath in these last days spoken unto us by his *Son*, whom he hath appointed *heir of all things*, by whom also *he made the worlds.*" Heb. i. 1, 2.

If it was the subject of wonder, in former times, that *Augur* could meet *Augur* without smiling; a similar astonishment must be excited, that *Socinian* can meet *Socinian*, without "*a muscular relaxation,*" after their monstrous explications of Scripture.* "*A mere man,*" engaged in *Creation*, and "*Heir of all things!*" But they can reconcile even this with some one of their "*hypotheses!*" They have laws of their own. Assuming an

* See Part Second.

independent authority, they erect a factitious tribunal, and, with cool self-complacency, sit in judgment on the Bible! and call their Maker to account! *

39. To conceal their infidelity, Socinians approximate so near to Christians, as to allow that Christ was a *Prophet*; but they overlook the distinction here made by the Apostle. "*In time past,*" he declares, God spake to the fathers *by the prophets*; but the world now receives a *different* communication. It is *by his Son*. Were Samuel, or Ezra, or any of the other ancient *Seers*, employed by God in the *work of creation*? But God, by Christ, "*made the worlds*;" "by" and "for" whom, "*all things were made,*" and, "*by him all things consist.*" Col. i. 17. Socinians manifest their *unbelief*, by affirming that Christ was "*a mere man,*" who could "*make*" nothing; and, consequently, that the Bible avers a falsehood! Can Socinianism be Christianity?

40. The power and authority ascribed to Christ by the Scriptures, must, in the estimation of reasonable minds, acknowledging the Bible, place him at a surpassing elevation above "*mere humanity.*" In addition to the examples already cited, let the candid spirit consider the following nine declarations.

1. "He shall have dominion from sea to sea, and from the river unto the ends of the earth." Ps. lxxii. 8.

2. "His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed." Ps. lxxii. 17.

3. "The Father judgeth no man, but hath committed all judgment unto the Son." John v. 22.

4. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." Matt. xxviii. 18.

5. "He openeth, and no *man* (using still the generic name) shutteth; and shutteth, and no man openeth." Rev. iii. 7.

6. "I am he that liveth, and was dead; and behold I am alive for evermore; and have the keys of hell and of death." Rev. i. 18.

7. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 9, 10.

* See Part Second.

8. "For he must reign, till he hath put all enemies under his feet." 1 Cor. xv. 25.

9. "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days: and there was given him dominion and glory. His dominion is *an everlasting dominion*, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 13, 14.

41. Of the preceding citations from Scripture, it is no breach of charity, nor violation of truth, to affirm, that there is not *one* of them which the Socinian honestly believes. It is impossible that he should, or he must renounce his creed. The one rejects all assimilation with the other. In order to determine the question by an appeal to fact, some one of these citations (No. 7,) will be examined; and the candid judge must determine whether or not it can be admitted by Socinians.

1. "Wherefore God also hath highly exalted him, and given him a name which is above every name." The "*Son of Joseph and Mary*," exalted, not only above the kings of the earth, but above Principalities and Powers; Angels and Archangels! The two ideas, Socinian ingenuity itself cannot amalgamate.

2. "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

Socinians will not bow to the name and authority of Jesus on earth; and can they believe that angels will bow to him in heaven? Perhaps, as an effort to remain *within the Christian pale*, they may avow that they *do* believe the Apostle, and that the Hierarchies of heaven *will* bow to Jesus. But if Christ be "*a mere man*," this is undisguised *Idolatry*! A crime is perpetrated before the throne of God, against which the whole artillery of heaven has been directed, from the dawn of prophecy, to the last line of the Apocalypse.

3. "And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The mere saying Lord! Lord! was once disowned by Christ, as an idle form, and a deceptive badge of allegiance, where, at the same time, the *heart* was withdrawn. To "confess" that Jesus Christ "*is Lord*," cannot comport with regarding him as "*a mere man*." If Christ *was* "*a mere man*," instead of reflecting "*glory on God the Father*," the circumstance would produce a *contrary effect*; since his declarations, of Christ being his "*dear*

Son," his "*well-beloved Son*," united with the miracles he enabled him to perform, and the general language of the Scriptures he inspired, all tended to lead the world into *grievous delusions*, and most *destructive errors*. How, therefore, can Socinians, in any admissible sense, "*confess that Jesus Christ is Lord, to the glory of God the Father?*" They must renounce a belief in every part and parcel of this verse; and the remaining eight verses, if closely examined, would disprove the claims of Socinians to any just accordance with the faith of Christians.

42. The power which Christ exercised over the grave, deserves the closest consideration.

Christ raised from the dead the daughter of Jairus. Mark v.

Christ also raised from the dead the Son of the Widow at Nain. Luke vii.

Christ also raised Lazarus from the grave. John xi.

In illustration of this absolute dominion over death, he said; "For as the Father raiseth up the dead, even so the Son quickeneth *whom he will*." John v. 21. He further said, "*I am the resurrection and the life*." Christ also declared, "As the Father hath life in himself, so hath he given to the Son to have *life in himself*." John v. 26.

Christ further said; "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. *I have power to lay it down, and I have power to take it again*." John x. 17, 18. All this, it might be thought, unspeakably exceeds the powers of "*a mere man*." But Socinians think differently.

To confirm the Divine character of Christ, by the exercise of a corresponding attribute, the Apostle bears this his high testimony: "Jesus Christ—who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby *he is able* to subdue all things unto himself." Phil. iii. 21. The Socinian necessarily *rejects* this; and in so doing, must answer it to God and his conscience. He cannot believe that Jesus Christ, as "*a mere man*," is "*able to subdue all things unto himself!*"

43. Yet Christ could not only *restore* life, but, in the exercise of his *Divine power*, he could *give* life, and *eternal life*. He says: "My sheep hear my voice, and I know them, and they follow me: and *I give* unto them *Eternal Life*; and they shall never perish, neither shall any man pluck them out of *my hand*." John x. 27, 28. St. John, in the Apocalypse, also, thus represents Christ, in conformity with the above.

"To him that overcometh will *I give* to eat of the Tree of Life." Rev. ii. 7. And again :

"He that overcometh, the same shall be clothed in white raiment ; and *I will not blot out his name out of the Book of Life.*" Rev. iii. 5. St. John further says :

"I am Alpha and Omega, the beginning and the end. *I will give* unto him that is athirst, of the fountain of the water of life freely." Rev. xxi. 6. These are faculties that no effort can associate with "*simple humanity.*" The thought is revolting, that any "*mere man*" should be able to blot the names of any of his *fellow men*, "out of the Book of Life!"

The Judgment of the world, in the last great day, the Scriptures uniformly assign to Christ ; which has been fully shown ; (p. 36 ;) and this raises him to an insuperable height above all exclusive alliance with the mere human condition.

Divine worship, it has also been shown, (p. 33,) was paid to Christ, in a way, and to an extent, which, had he been a *mere man*, would have trenched on the direct ordinances of God, and have disproved, not only his *Divinity*, but his *humility*, and *moral qualities*, as a man. (p. 19.)

44. The character of a shepherd, which Christ assumed in the days of his flesh, deserves especial notice. He said, "I am the good Shepherd. The good Shepherd giveth his life for the sheep." John x. 11. On another occasion, he said, "I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. * * There shall be one fold, and one Shepherd." John x. 14, 15, 16.

The supreme elevation of Christ, appears no where more conspicuously than in the above words ; "*As the Father knoweth me, even so know I the Father.*" To say that such knowledge exceeds the human capacity, is superfluous, as it would surpass, to an infinite extent, the mental grasp of the highest Archangel ; and yet Socinians can read these words, and, without any *apparent* violence to their feelings, can unite such a declaration with the powers of "*a mere man !*"

45. In confirmation of their Divine Lord, the Apostles thus refer to their great Shepherd. "Our Lord Jesus, that great Shepherd of the sheep." Heb. xiii. 20. "And when the chief Shepherd shall appear, ye shall receive *a crown of glory* that fadeth not away." 1 Pet. v. 4 : with numerous similar passages. (p. 36.)

Here a distinct reference is made to the final judgment, and to

Christ the Judge; who, in that day, will bestow on the faithful, "*crowns of glory*." His declaration is: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." John v. 28. And again, "The Son of Man shall come in the glory of his Father, with his Angels; and then he shall reward every man according to his works." Matt. xvi. 27. These are the uniform declarations of Christ and his Apostles. The *Infidel* is asked, what estimate he would form of the *rationality* of an order of men, of whom he had never before heard, who could believe that Christ would come, at the consummation of all things, "on the clouds of heaven," "with power and great glory," "with the voice of the Archangel, and the trump of God:" that he will then, with sovereign authority, summon to his tribunal bar, all the generations of men, the past and the present, and assign to each his everlasting portion! what would an Infidel think (especially if he were, like Socinians, of the harsher class of censors) of the *rational faculties* of men, who, with a supercilious contempt of others, (who are all "bigots" and "grovellers,") could admit all this, and yet affirm, that this supreme Judge, whose word is to animate the sleeping dust of men, and whose voice is to determine their everlasting destinies, was "*A fallible Child of Humanity!*"—"The mere Son of Joseph and Mary!" Would he not deem them a band of abject, and hopeless *Enthusiasts*, with minds too inveterately dark, to know their degraded and pitiable condition, and who evidenced it, by charging others with the very *Fanaticism* which preeminently distinguished themselves?

46. The Socinian should consider the *excess of confusion*, with which his sentiments involve the Word of God: not in subordinate points merely, but in fundamental principles.

The Bible, by the Prophet of the Lord, declares, "There is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me and be ye saved, all the ends of the earth: for I am God and there is none else. I have sworn by myself; the word is gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow, and every tongue shall swear." Isa. xlv. 21—23. Yet *this same* Bible states, and *this same* Prophet declares; "For unto us a *Child* is born; unto us a *Son* is given: and the government shall be upon his shoulder: and his name shall be called Wonderful; Counsellor; the Mighty God; the Everlasting Father; the Prince of Peace. Of the increase of his government and peace there shall be no end." Isa. ix. 6, 7.

47. The same Bible says, "The Lord our God is one Lord." Deut. vi. 4. "Thou shalt *worship* the Lord thy God, and *him only* shalt thou serve:" Matt. iv. 10. and in another place, "To the Son he saith, Thy throne, O God, is for ever and ever." Ps. xlv. 6. Heb. i. 8. And again, "When he bringeth in the first-begotten into the world, he saith, "And let all the angels of God worship him." Heb. i. 6. The Bible in one place says: "Jehovah hath made all things for himself." Prov. xvi. 4. And in another place, speaking of Christ; "All things were created by him, and for him." Col. i. 16. Nothing can reconcile these, and numerous similar, apparent, incongruities, but the *Divinity of Christ*; without which admission, all is contradiction and confusion.

48. The *Gospel*, so extolled, as the wisdom and goodness of God, through the whole of the New Testament, is no other than *the Redemption of the world, by the Sacrifice of Christ*. St. Paul calls the Gospel, "The Gospel of God." Rom. i. 1. St. Mark calls it, "The Gospel of Jesus Christ." Mark i. 1. St. Paul declares, "The Gospel which was preached of me is not after man, for I neither received it of man; neither was I taught it, but by the revelation of Jesus Christ." Gal. i. 11, 12.

49. The Gospel may well be called "*Glad Tidings*," since it informs man of his heavenly inheritance, and reveals the acceptable way of access to God. This Gospel, as above, is called by St. Paul, "The Gospel of God." St. Mark calls it, "The Gospel of Jesus Christ." St. Paul, who so successfully preached this Gospel, and ultimately sustained martyrdom for preaching it, declares, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." This is stupendously marvellous, that "*a mere man*," after having been crucified, should have appeared, subsequently, to his bitterest foe; that, in one moment, he should have renovated his moral nature, and transformed the most implacable hatred into the most devoted dedication of heart. That, at the same time, Christ, with invincible power, should have illuminated his mind, and inspired him with the whole genius of the "*Glorious Gospel*!" It might be thought, that such a power would ascend, in the Socinian's apprehension, to a stupendous height above *mere humanity*!

50. But St. Peter augments the astonishment, by declaring, that this same Christ, who miraculously changed the heart, and revealed his Gospel to the Apostle of the Gentiles, after his crucifixion on Calvary; exerted an equally miraculous influence on the *Prophets*, so many ages before! He declares that they

were instructed, in all their penetrations into futurity, by the "*Spirit of Christ*," who unfolded to them even his own *future sufferings*, and the revelation of "*glory*" which would succeed; "Searching what, or what manner of time the *Spirit of Christ* which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. i. 11. It is observable, also, that St. Peter, in another place, declares, that "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the *Holy Ghost*." 2 Pet. i. 21.

Whilst fanciful allusions and *Hutchinsonian* interpretations should be equally rejected, as tending to subvert the whole Bible, and destroy the foundation of all sound judgment, like the *Neological German Divinity*; the belief is expressed, that the preceding Scriptures clearly teach a *Trinity*. Let the unbiassed Inquirer judge. The revelation of man's redemption is affirmed, in the first place, to be by the "*Gospel of Jesus Christ*." Another Apostle ascribes it to God. It is the "*Gospel of God*;" and further declares, that he received not this Gospel from man, but by revelation from *Jesus Christ*. And St. Peter says, as above, "The Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the *Holy Ghost*."

52. A fair evidence, that *one* Agency was understood, will be shown, by substituting, successively, *that one*, for each of the others, "*according to the Scriptures*." It might be said, "*God* inspired the Gospel; and revealed it to Paul; and moved the holy men of old:" or, it might be said, "*Christ* inspired the Gospel; and revealed it to Paul; and moved the holy men of old:" or, it might be said, "The *Holy Ghost* inspired the Gospel; or revealed it to Paul, or moved the holy men of old." This is the interchangeable language of the Bible; and which shows, whilst it is incongruous in the remotest application, to *humanity*, that *One Spirit* inspired, under *three* denominations; illustrating, so far as it can be done to finite minds, the *principle of three in one*, and therefore is confirmatory of the Christian doctrine of the *Trinity*.

53. A reference having been made to the *German Neologists*, whose flagitious perversions and interpretations of Scripture have so extended on the Continent, it is further remarked, that this *Neology* is understood to be making, also, great advances in this country; particularly amongst the younger *Socinian Divines*. The individuals most subject to this outrageous *mania*, as might

be expected, are such as the German Sages; entertaining a passion for daring speculation; who hold Revelation on the slightest tenure, and who are ever disposed to subtilize, and substitute *their own* metaphysics, for the simplicity of the Gospel. Such men, with a total destitution of all faith in the literal language of Scripture, (consigned by them over to the *vulgar*!) form for themselves certain arbitrary principles of criticism and explication, by which they can make the Bible say, and mean, just what their capricious imaginations desire. With them, there is no appeal to any standard ulterior to themselves. Their own undigested extravagances being regarded by them, on all questions, as the decisive test, and which soar into regions too lofty to be approached by sobriety and common sense. As a retributive punishment for their *inordinate pride*, their minds appear to have lost, on Divine subjects at least, the very faculty of accurate discrimination; whilst, at the same time, their understandings are subjected to all the contortions of an unbridled and tyrannous fancy.

54. If the *obvious meaning* of Scripture is to be merged in occult and *variable* significations, like impressions on the sand, obliterated by every returning surge of erratic Infidelity, what words can receive a permanent import? Do such speculators subject their *Horace* or *Herodotus* to this fluctuating sense? If they still retain any latent sympathies with Scripture, let them impartially consider the devastation which would overwhelm the Sacred Records, if every bold aspirant after the honours of *singularity*, should make his own crude views the only correct commentary on the Words of Life. The precepts of our adorable Lord might receive a new construction; and "Do as you would be done unto," be construed into, "oppress and plunder." And when the Apostle says, "Avenge not yourselves," it might be made to signify, "Be implacable and mercilessly slay your adversary." So that all the injunctions and promises of Christ, and Inspired men, on which so many generations have hung, for their joy here, and their hope hereafter, are liable, so far as the efforts and purposes of these *Illuminati* are concerned, to be perverted, or swept away into irremediable obliviousness. Nothing can withstand such inroads on all that is sacred, but the *imbecility* of the foe, and the combined *opposing efforts* of all the friends of truth, righteousness, and the eternal welfare of man.

As a justification of the preceding remarks, the following melancholy exhibition of *German Neology*, is given by one conversant with German literature, and whose character is security

for the accuracy of his statements.* Christianity has nothing to fear from *any*, but, especially, from *such* assailants.

55. Professor *Eichorn*, in commenting on Abraham offering up Isaac, thus attempts, by natural causes, to supersede the miraculous.—“Abraham *dreamed* that he must offer up Isaac ; and, according to the superstition of the times, regarded it as a “divine admonition. He prepared to execute the mandate “which his dream had conveyed to him. A lucky accident “(probably the rustling of a ram which was entangled in the “bushes) hindered it ; and this, according to ancient idiom, was “also the voice of the Divinity.”

Eichorn, also, in his zeal for *rationality*, thus accounts for the giving of the Law on Mount Sinai.—“Moses, ascending to the “top of Sinai, built a fire there ;” (how he found wood on these “barren rocks, or obtained fire, is not stated) “a fire consecrated “to the worship of God, before which he prayed. Here an “unexpected and tremendous thunderstorm occurred. He “seized the occasion to proclaim the laws which he had composed in his retirement, as the statutes of Jehovah,—leading “the people to believe that Jehovah had conversed with him. “Not that he was a deceiver ; but he really believed that the “occurrence of such a thunderstorm was a sufficient proof of the “fact that Jehovah had spoken to him, or sanctioned the work “in which he had been engaged.”

Ammon, also, another Professor, accounts for our Lord walking on the water, by natural causes, so as to exclude the miracle. He says : “To walk on the sea, is not to stand on the waves, as on solid ground, as Jerome *dreams* ; but to walk through the waves so far as the shoals reached, and then to *swim*.”

So, in regard to the miracle of the loaves and fishes, the same *Ammon* says, “Jesus probably distributed some loaves and fishes which he had, to those who were around him ; and thus excited by his example, others among the multitude, who had provisions, distributed them in like manner.”

The learned *Thiess*, also, in his Commentary on the Acts, thus explains, “on natural principles,” the effusion of the Spirit on the day of Pentecost. “It is not uncommon in those countries, for a violent gust of wind to strike on a particular spot, or house. Such a gust is commonly attended by the electric fluid, and the sparks of this are scattered all around. These float about the chamber,” (what says the philosopher to this ?) “and light upon

* Moses Stuart. Letter to Channing.

the disciples. They kindle into enthusiasm at this; and believe the promise of their Master is now to be performed. This enthusiasm, spectators are assembled to witness; and instead of preaching, as before, in Hebrew, each one uses his own native tongue to proclaim his feelings." Such was the out-pouring! and such the gift of tongues!

The same *Thiess* represents the miraculous cure by Peter, of the man who was lame from the birth, at the beautiful gate of the temple, in the same easy accommodation to natural causes. "This man," says he, "was lame only according to report. He never had walked, so that the people believed that he could not walk. Peter and John, however, being more sagacious, *threatened* him. In the name of the Messiah, said they, stand up. The word Messiah, had a magical power. He stood up. Now one saw that he could walk. To prevent the compassion of men from being turned into a rage, (at his deceit,) he chose the most sagacious party, and connected himself with the Apostles."

The same *Thiess* represents Ananias falling down dead, in the same natural course of events. He says: "Ananias fell down terrified; but probably he was carried out and buried while still alive."

Heinrichs, who produces this comment of *Thiess*, offers another mode for explaining the occurrence in question. He supposes that Peter *stabbed* Ananias; "which," he says, "does not at all disagree with the vehement and easily exasperated temper of Peter."

56. Every one of these monstrous conjectures would *with*er away before a calm and rational examination. It may be said of *Neologists*, and their friends, with more truth than it was uttered of old, "Much learning (united with infidelity) hath made them mad:" whose puerilities might excite the very derision of children! And yet these, according to the estimation they take of themselves, are the "*Wise in this world*," (with whom, no doubt, "*Wisdom will die*.")

These instances of extravagant speculation, bear a close family resemblance to those of the Infidels, who once, in this country, equally contended, that men, and all animals, were originally bred in warmth and moisture, inclosed in crustaceous shells, like crabs and lobsters, when, as the germination increased, their bodies were matured, and their shells being dry and brittle, fell off, when they sprung into life and liberty. Another Atheistic speculator advanced the opinion, that Mother Earth, at first, brought forth numerous legs, arms, and heads, &c. which

approached each other by "*animal instinct*," (that is the *hypothesis*) till they formed an appropriate arrangement, and being cemented, on the convenient principle of "*Natural Adjustment*," arose, at length, in all the majesty of complete men!

57. We are hardly justified in *seriously* reasoning with such minds; but Projectors, like these, should have told, why the earth has not, at this time, in any climate, the power of producing vegetable men, or the parts of men. If this plastic and universal Principle be *eternal* and self-existent, it must, of necessity, be incapable of decay, or the smallest change in any of its inherent qualities; if it be not eternal, a cause must be assigned for its original existence, with its form and powers. But the growth of all plants (to select one department of nature) evinces a cause superior to any vegetative power, that can be supposed inherent in the earth. No plant, from the sturdy oak, to the creeping ivy, can be propagated but from seed, or slips from the parent stock; but when the regular process of vegetation is considered, the existence of every plant, requires the previous existence of the parent seed, and the existence of every seed, the prior existence of the parent plant. Which then of these, the oak or the acorn was the first? and whence was its existence derived? Not from the earth, for we have the testimony of universal experience that the earth never produces a tree, but from seed, nor seed but from a tree. There must therefore be some *superior power* which formed the *first* seed, or the *first* tree, planted it in the earth, and gave to it those powers of vegetation and production, by which the species has been continued to this day.*

58. How transcendantly exalted must Christ be, when it is said, "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." 2 Cor. iv. 6.

If the face of Moses so shone, after his intercourse with Jehovah, that he was compelled to veil his face, in addressing the children of Israel, it bears a strong analogy to Christ, who exhibited the Father (with whom he was so intimately associated) in that *subdued* light, which the human eye could alone tolerate. "The light of the knowledge of the glory of God, is exhibited in the face of Jesus Christ." (see also p. 170) The mysterious

* The preceding argument, in its various ramifications, in application to men, quadrupeds, and all that is, forms a large portion of Bentley's admirable "Boyle's Lectures."

elevation of Christ will be further shown by the following ten Scriptural representations.

- 59.—1. In him was Life, and the Life was the light of man.”
John i. 4.
2. “No man hath seen God at any time; the *only-begotten Son*, which *is* in the bosom of the Father, he hath declared (or revealed) him.” John i. 18.
3. “As the Father knoweth me, even so know I the Father.”
John x. 15.
4. “The Father is in me, and I in him.” John x. 38.
5. “No man knoweth the Son but the Father: neither knoweth any man the Father, save the Son.” Matt. xi. 27.
6. “The things of God knoweth no man, but the Spirit of God.”
1 Cor. ii. 11.
7. “I am the light of the world.” John viii. 12.
8. “I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.”
Isaiah xlix. 6. Acts xiii. 47.
9. “My Father worketh hitherto, and I work.” John v. 17.
10. “I and my Father are one.” John x. 30.

60. Here are Prophetic and Apostolic testimony to the Divinity of Christ, super-added to the declarations and works of Christ himself. Let the Socinian consider, (but that is a hopeless expectation) let the *honest* and *hesitating* consider, what these Scriptural statements amount to, respecting Christ.

It is *first* declared by the Apostle, that Christ possessed *Life*. This must refer to some exclusive condition. Every human being is in possession of *Life*; but Christ possessed it essentially, and inherently; and to confer supreme importance on *this* Life, it is stated to be the *light* of the whole human race. “It is the light of *man*!” In the *second* place Christ declares, “No *man* hath seen God at any time;” but the *restriction* implies that Christ had seen him; and which truth is confirmed by the following words: “The only begotten Son, who *is* in the bosom of the Father, he hath declared (or revealed) him.” In the *third* place, Christ affirms, that, The Father alone knoweth the Son, and the Son the Father. It is said, “Canst thou by searching find out God?” Job xi. 7. “There is no searching of his understanding.” Isaiah xl. 28. All knowledge must be possessed by the Father, and it requires infinite knowledge to know the heart of one man; but who of woman-born can presume to know *God*; the councils of his Will; the mysteries of his Providence? What Archangel can advance, in the minutest degree, toward the comprehension of his *Essence*? Yet this knowledge was possessed by “his

only-begotten Son!" and, to add to the astonishment, such is the inconceivable Character of *Christ*, that *one* Being alone in the Universe can comprehend *it*, and *him*, and that is, "*The Father!*"

61. In the *fourth* place, Christ declares the reciprocal union which subsists between himself and God. Could any that ever walked the earth venture to say, I am "in the bosom of the Father;" "I am in the Father!" Were the purposes of God known to Christ? Was his nature revealed? To "know the Father," necessarily implies both. Could Gabriel make such a declaration? And what, especially, must be the meaning attached to those words, "*The Father is in me.*" In one sense, God is in, and through all, but here the signification is *peculiar*, and implies an assimilation, an identity, with Christ, which raises his "Beloved Son" to an immeasurable altitude, where the sight fails, and the toiling spirit is lost in Infinity! (See also p. 27.) In the *fifth* place, Christ proceeds to enforce still higher claims. He declares that such is the union of natures subsisting between himself and the Father, that each is known to each, but that nothing in creation can comprehend *that union*. He says, (using the word *man*, as including all *created beings*. (See also, No. 74, p. 181.) "No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son." In the *sixth* place, the Apostle Paul declares, that the things of God are known alone to the Spirit of God. But Christ knew God as he was known of him. Does not this, in the Trinitarian sense, identify Christ with the Spirit, (in *nature*, though not in *person*,) who are here represented as participating in common properties, and who, with the Father, possess that *tri-union* which is the great feature of Christianity?

62. In the *seventh* place, Christ affirms, "I am the light of the world." John ix. 5. Such words became Him who "brought life and immortality to light." 2 Tim. i. 10. On another occasion, he said, "I am come a light into the world." John xii. 46. But the marvellous feature in this *light*, is, it confers *life*: so that the moment it is received into the heart, it imparts the germ of *eternal life*. Christ also said, "As the Father hath *life* in *himself*, so hath he given to the Son to have *life* in *himself*." John v. 26. Here is a life, co-extensive with the Father, existing in Christ; comprising the divine and human manifestation: the *Divine*, permanent; the *Human*, appended to his sojourn on earth, constituting, however, a treasure, *inestimably great*, for he gave this temporary and assumed life, "*for the life of the world!*"

John vi. 51. "*That whosoever believeth in him should not perish, but have everlasting life.*" John iii. 16. In the eighth place, it is said, "*I have set thee to be a light to the Gentiles, that thou shouldest be for Salvation to the ends of the earth.*" This verse also Socinians can, in some way, accommodate to their system; but to others it must appear surprising that "*a mere man*" should be set as a light to the whole *Gentile World*; when, prior to this, no individual, it is to be feared, born in *Judea*, ever extended his views so far as to feel the least disinterested solicitude for any portion of the human race, exterior to *Palestine*. But the wonder is increased, that this "*mere man*" should be for an universal blessing, like the air we breathe; even for "*SALVATION to the ends of the earth!*" In the ninth place, Christ says, "*My Father worketh hitherto, and I work.*" Such language as this, no "*mere man*" could utter, without discovering the reverse of *humility*, and even violating every dictate of *common sense*. In the tenth place, Christ says, "*I and my Father are one.*"

63. This is a mystery which exceeds human comprehension; the *Union* of the Father with his Son Jesus Christ. That it should be opposed by Infidels, and rejected equally by Socinians, is naturally to be expected, since "*the things of God*" require a "*spiritual discernment,*" (1 Cor. ii. 14,) with *humility*; and they, in the pride of their unchastised intellect, subject every question, however clearly revealed, to a rash human scrutiny, without any deference conceded to the will and voice of heaven. This *union*, notwithstanding, is a prominent feature in the Scriptures, and is the only solution to numerous passages in the Sacred Text. The minds that are wavering, with unbelievers of every class, are intreated to reconsider a subject which involves such fearful consequences. To err, in defiance of so much light as the Bible affords, respecting the *Divine Nature of Christ*, entails a responsibility, to which no wise man would subject himself, without a confidence in his principles, firm as the pillars of the world. (See also p. 26.) The following remarks may assist this *reconsideration*.

64. The serious inquirer after truth should remember, that there are certain attributes exclusively assignable to God; such as his *Omnipresence*; his *Immutability*; his *Eternity*; his *Omnipotence*; his *Omniscience*; his *Knowledge of the Heart*; his *Knowledge of Futurity*; and his *Creative Power*. The reader, in examining the Bible from Genesis to the Revelations, will not find any one of these attributes ascribed to the most eminent

Prophet, or Apostle; or even to the highest Archangel. To place the subject in a still stronger view; he will find that there is no example, in any part of Scripture, where language is applied to a *human*, or to an *angelic* being, which, by the most forced construction, bears the *faintest resemblance* to an ascription of any one of these attributes. But it is equally certain, that not only *resemblances* to these attributes are ascribed to *Christ*, but, that the attributes *themselves* are; as will here be shown. If this, on examination, should be established, will it not confirm, in opposition to Socinians, the Divine Nature of the Son of God? In prosecuting the inquiry, an unbiassed state of mind should be preserved; offering no bar to the admission of truth, according to the preponderance of fair evidence. It is of the highest importance to recollect, that this is not an idle question, presenting an arena, where argumentative gladiatorship may display its dexterity; but a sober and solemn question, on which hang eternal results. Let the sincere inquirer after truth, now impartially decide.

65. OMNIPRESENCE. This is an attribute, assignable alone to Deity, as is shown in the following passages. "Whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there." Ps. cxxxix. 7. "Do not I fill heaven and earth? saith the Lord." Jer. xxxiii. 24. Resembling this, Christ says: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven." John iii. 13. Again: "Where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 20. "This," Socinians say, "is a *spiritual* presence." And can any "*mere man*" maintain a spiritual presence with his worshipping followers, in scattered assemblages of "*two*" and "*three*," in all ages, and climes? Their own weapons are fatally turned against them. Other Socinians say, "The words imply, to the end of *that age*." But this extravagance needs only to be named, to refute itself. (See p. 91.) Christ also said, immediately preceding his ascension: "And, lo, I am with you alway, even unto the end of the world." Matt. xxviii. 20. Socinians say, "This meant *miraculous powers*." Supposing, for a moment, it were such. Is this communication compatible with "Christ being "*a mere man*?" Would *they* allow so flimsy an interpretation in an adversary?

66. IMMUTABILITY. The Almighty says of himself: "I am the Lord; I change not." Mal. iii. 6. "Unto the Son he

saith,—Thou art the *same*, and thy years shall not fail." Heb. i. 8, 12. "Jesus Christ, the same yesterday, and to-day, and for ever." Heb. xiii. 8.

67. ETERNITY. Jehovah says: "I am the first, and I am the last; and beside me there is no God." Isa. xlv. 6. "Before me there was no God formed; neither shall there be after me." Isa. xliii. 10. "From everlasting to everlasting thou art God." Ps. xc. 2. Yet, it is declared of Christ, Rev. i. 8. 11. 18. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, *the Almighty*." "I am Alpha and Omega, the first and the last." "I am he that liveth, and was dead; and am alive for evermore." It is also said, Ps. cii, and applied by the Apostle to Christ; "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but Thou art the same, and thy years shall not fail." Heb. i. 10—12. It is also said of Christ, as an evidence of his Eternal Nature; "For the Life was manifested, and we have seen it, and bear witness, and show unto you that *Eternal Life*, which was *with the Father*, and was *manifested unto us*." 1 John i. 2.

68. OMNIPOTENCE. It was an exhibition of *Omnipotence*, when God said, "Let there be light; and there was light." And it was as decidedly an instance of *Omnipotence*, when Christ said to the raging tempest, "Peace! be still! and there was a great calm." Matt. viii. 26. The miracles of Christ, also, all evidenced *Omnipotent power*. And to possess *one* of the attributes of Deity, is to possess *all*, since *one* could not exist in a state of separation. The words of Christ, therefore, are understood, when he said, "What things soever the Father doeth, these also doeth the Son likewise."—"As the Father hath life in himself; so hath he given to the Son to have life in himself." John v. 19, 26. Here is an union of the Divine Attributes, which exalts Jesus Christ unspeakably above all created beings; as it does, when Christ said, "All things that the Father hath are mine. John xvi. 15. "If God the Son" (as Waterland has said) "hath all things that the Father hath, then hath he all the attributes and perfections belonging to the Father; the same power, rights, and privileges; the same honour and glory; and, in a word, the same nature, substance, and Godhead."

69. OMNISCIENCE, or infinite knowledge and wisdom, is one

of the essential attributes of Deity ; so that it was said of God, "Whose heart thou knowest ; for thou, even thou only, knowest the hearts of all the children of men." 1 Kings viii. 39. "I, the Lord, search the heart ; I try the reins." Jer. xvii. 10. This knowledge of the heart, and discernment of the thoughts of men, was possessed by Christ in the highest degree. It is said ; "Jesus did not commit himself unto them, because he knew all men ; and needed not that any should testify of man ; for *he knew what was in man.*" John ii. 24, 25. Christ knew the *thoughts* of the Pharisees. Matt. ix. 4. Christ knew the *thoughts* of his enemies, when they ascribed his miracles to the power of Beelzebub. Matt. xii. 25. Christ "perceived" the secret *thoughts* of the Scribes and Pharisees. Luke v. 22. He knew their unexpressed infidelity. Luke vi. 8. Christ also knew the *thoughts* of his disciples' hearts, when they secretly desired to be the *greatest* ! Luke ix. 47. The acknowledgment of Peter assigns to Christ the fullest possession of this attribute. "Lord ! thou knowest all things ; thou knowest that I love thee." John xxi. 17. And in the Revelation, Christ claims as his own, this high characteristic of Deity, and in the same language previously adopted by Jehovah ; "I am he which searcheth the reins and hearts." Rev. ii. 23. Jer. xvii. 10.

70. THE KNOWLEDGE OF FUTURITY pertains alone to Deity. "I am God, and there is none like me, declaring the end from the beginning." Isa. xlv. 9, 10. Christ also discovered a knowledge of the *Future*, such as never was, nor could be possessed by "*a mere man.*" "Jesus knew from the beginning who they were that believed not." John vi. 64. From the beginning, also, "he knew who should betray him." John xiii. 11. And what less than *Prescience*, combined with unlimited power, could have enabled Christ, out of *Publicans*, and the rough *Fishermen* of Galilee, to select twelve disciples, enduing them with his Spirit, and inspiring them with a steadfastness and intrepidity, unwitnessed before or since ; who, at the words, "Follow me," forsook instantly their avocations ; and, in defiance of suffering and contumely, and the sacrifice of all worldly interests, adhered to their Lord, while on earth, and promulgated his Gospel after his Ascension, with unconquerable zeal ; and still more permanently, through all their immortal Epistles ; disdainful of every opposition, till they ultimately led on "the noble army of martyrs." The foreknowledge of Christ, in his immeasurable wisdom, must have selected *Judas Iscariot*, as one of the number, that he who intimately knew all his

Master's transactions and purposes, should, before his suicidal death, in his agonizing self-accusation, leave this testimony, as a lesson to unbelievers; "I have sinned, in that I have betrayed the innocent blood." Matt. xxvii. 4.

71. CREATION. This is exclusively the work of God; as the Scriptures fully attest.

"In the beginning God created the heavens and the earth."

Gen. i. 1. "I am the Lord that maketh all things; and stretcheth forth the heavens *alone*; that spreadeth abroad the earth by myself." Isa. xlv. 24. "I form the light, and create darkness."

Isa. xlv. 7. "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under the heavens." Jer. x. 11. The Writers of the New Testament appear to have been fully sensible of this great truth. "For of him, and through him, and to him, are all things." Rom.

xi. 36. "He that built all things is God." Heb. iii. 4.

72. What would be the degree of astonishment, to one, not familiar with the *whole* Scriptures, who, after a perusal of the preceding declarations, should find that other passages of the Old Testament clearly represented one of the *Archangels* as participating, instrumentally, with the Deity, in the work of creation? And what would equally be his surprise, if he were to find passages in the New Testament, distinctly recording, that "*The Son of God*" was associated with Jehovah, his Father, in the formation of all things? Yet such is the fact. This work was too high for an *Archangel*, but not too high for *Jesus Christ*; as will be scripturally shown: and then it will be for the Reverencer of Truth to determine, whether or not Christ was, or could have been, "*a mere man*." This will suggest to the believer, in Revelation, that he is ignorant, and can know nothing on these sublime subjects, but what Revelation discloses. If this *be* its genuine representation, it behoves him to submit his reason to the Scriptures, rather than attempt to stretch the Scriptures to his reason. The impartial reader will now judge, after having brought again the following passages to his recollection.

73. "God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. i. 1, 2.

2. "God—who created all things by *Jesus Christ*." Eph. iii. 9.

3. "*Upholding* all things by the word of his power." Heb. i. 3.

4. "All things were *made by him*, and without him was not any thing made that was made." John i. 3.

5. "For by him (Christ) were *all things created* that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created *by him*, and *for him*: and he is before all things, and *by him* all things consist." Col. i. 16, 17.

Here the fullest *Creative Power* is unequivocally assigned to Christ. The humble Inquirer after truth will weigh these representations in all their formidable import; ascending, as they do, one above the other, till they attain an altitude, which pierces the heavens, and rejects all alliance with earth and man.

74. He who seriously desires to know the Truth, and whose heart (not like that of Pilate, John xviii. 38.) is in a favourable state for receiving it, is solemnly urged, impartially, to weigh the whole of these declarations respecting the Saviour. The Socinian affirms him to have been "*a mere man*." Let the Inquirer into the verities of Religion, calmly review what is here said of Christ, and ask himself, with that seriousness on his mind the subject so transcendently demands, whether all these ascriptions can be applied to "*a mere child of the dust*," such as the "*Son of Joseph and Mary*" must necessarily be. It is a question, the magnitude of which surpasses *all others*. He is aware that his existence here is a *shadow*, and that eternal realities are before him. He beholds his fellow-men in the midst of hurry and contention, of tumultuous joys, and wasting sorrows, arrested, or "fading as a leaf." If he has made any advance in life, beneath his immediate inspection, he must have noticed the havocks of Death. He must have witnessed one or more generations silently pass on to the unseen world; their places occupied by others; their tumults over; their memories perished; with the conviction that he himself is hurrying on to the same conflict with his last Enemy, and the same forgetfulness. In his few probationary moments, can he quench his solitudes? Can he, in defiance of all these accumulations of testimony, venture his everlasting condition on the alternative of Christ being *a mere man*? Is it no effort to resist the force of Scripture, such Scriptures as are here presented to his filmless gaze, and persist in rejecting the *Divine Nature of Christ*, when the contrary sentiment falsifies every page of the Bible? The man who frames his creed irrespectively of Revelation, deliberately "*sows the wind, and reaps the whirlwind*." Hos. viii. 7. He gropes through the dark, in pursuit of phantoms, and, as his reward, seizes on *Death*! But he who professes to take the Scripture for his guide, and yet perverts it with reckless disdain; who,

notwithstanding the whole weight of opposing evidence, declares the Saviour to be "*dust and ashes!*" he adds *duplicity* to the intensity of his other crimes, and can cherish no hope but that of the hypocrite, "*which shall perish.*"

75. "And Jesus answered and said, while he taught in the temple, How say the scribes, that Christ is the Son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my *right hand*, till I make thine enemies thy footstool. David, therefore, himself calleth him Lord; and whence is he then his Son?" Psalm cx. 1. Mark xii. 35—37.

Certain conclusions may be derived from these words.

1. The argument for Christ's preexistence is here established. The Lord (Jehovah) said to my Lord, (Christ) "Sit thou at my right hand." He must have existed before he could be addressed.

2. The *Inspiration* of Scripture is here taught. It was "*by the Holy Ghost*" that David addressed Christ, by faith, as his Lord. And being his Lord, he *could not* be his Son.

3. The supreme elevation of Christ is also expressed. In accommodation to human apprehension, all the Archangels of heaven are passed by, and the highest conceivable station of honour is conferred on the Son of God. He is placed at the *right hand* of the Father, there to reign till all enemies are subdued; and (not the least inveterate) those especially, who, in violation of all the attestations of Scripture, persist in proclaiming, the Saviour of the World; the Redeemer of our race;—our Intercessor, and Advocate with the Father;—"a Child of frailty!" "the being of yesterday!" "a mere and fallible man!" How illustrative is the language of David, of those words, "Before Abraham was, I am."

76. It may casually be remarked, that, out of so large a mass of propositions as have here been advanced, if an Opponent, in his fastidious ingenuity, should discover, according to *his* apprehension, some one of questionable validity, let not the *unimpeachable remainder* be forgotten. Let none suppose that the abstraction of one stone will subvert the edifice, but seriously recollect how much there is, as a *residuum*, which is undeniable, and that appeals conclusively to the dispassionate understanding. One other remark must be made. If, in the preceding pages, there has been any thing in the *manner*, with which adverse sentiments have been met, calculated to counteract the effect the arguments might otherwise produce, it is deeply regretted as an unintentional defect; but a hope is entertained, that the language, in a

candid estimate, will be found not to have exceeded the equitable *strength*, which the *peculiarity* of the foe, and the severities of Truth demanded. But to return from this brief digression.

77. It should especially be remembered, as a powerful corroboration of the *Divinity of Christ*, that the distinctions assigned to him in Scripture, all *harmonize* with the possession of the preceding Divine Attributes; and which the following citations will testify.

“When he raised him (Christ) from the dead, and set him at his own *right hand* in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fulness of him which filleth all in all.” Eph. i. 20—23. “That in the dispensation of the fulness of times, he might gather together, in one, all things in Christ, both which are in heaven, and which are on earth, even in him.” Eph. i. 10. “Who is gone into heaven, and is on the *right hand* of God, angels, and authorities, and powers being made subject unto him.” 1 Pet. iii. 22.

78. The above are a constellation of honours, heaped on the *Son of God*, utterly inconsistent with, “*mere human nature*.” Socinians will deny this, but even *Infidels* will and must grant, that he who is thus exalted, as *Burke* expresses it, above the “*gage and dimensions*” of humanity, though, in their blindness, they deem Religion “*a cunningly devised fable*,” they must allow, that Christ is represented by the Apostles, as possessing *a Nature*, with which nothing earth-born can be compared. The Christian, with a more luminous apprehension, leaves, with concern, the Socinian to his *obduracy*, and, whilst he regrets that the Infidel should stop with *his first ray of light*, adores him on whose sacrifice and righteousness all his Eternal hopes depend!

79. As one of those Infidels, *Lessing*, thus frankly declared. “I know nothing in the world that more drew out and exercised a fine intellect, than our old religious system. A Botch-work of half philosophy and smatterings of knowledge, is that system of religion, which people *now* want to set up in place of the old one; and with far more invasion of reason and philosophy than the old one ever pretended to. If Christ is not the TRUE GOD, the Mohammedan religion is indisputably far better than the Christian, and Mohammed himself was incomparably a greater, and more honourable man than Jesus Christ; for he was more truth-telling; more circumspect in what he said, and more

"zealous for the honour of the one and only God, than Christ was, who, if he did not exactly give himself out for God, yet, at least, said a hundred two-meaning things, to lead simple people to think so : while Mohammed could never be charged with a single instance of double-dealing in this way.*

80. If Christ was, as Socinians affirm, "*a mere man*," then, the reasoning of *Lessing* is unexceptionable. In this case, morally viewed, *Mohammed* stands on higher ground than the *Saviour*. He was a true Theist. He never pretended to a pre-existence : he never assumed an union with the Father : he never affirmed that he would prepare celestial mansions for his followers : he never declared that he would arise from the dead : he never professed that he should become the Judge of the whole Earth ; if he had so done, his destitution of *Miraculous Power* would have falsified all his unfounded pretensions. But the argument of *Lessing* is defective in the major proposition. The premises do not warrant the conclusion. It carries no more weight than that which should predicate, "If the Sun were a dark body, it would afford less light than a taper." But the Sun is *not* a dark body, as Christ was not "*a mere man* ; so that the consequences deduced from both conditions are equally fallacious. If Christ *was* the "Son of God," as the Bible universally affirms, and *Christians* have ever believed : if he pre-existed in a state of "Glory," "before the world was," and, as the Scriptures declare, assumed "Flesh," or a conjunction with Humanity, that he might suffer and die, to Redeem a lost world : if he *was* mysteriously united to the Father, so that he could say, "I and my Father are one," and the Father confirmed that union, by enjoining the angels "*to worship him*," while, in such worship, *he himself was glorified*, John xiii. 31 : if Christ, in confirmation of all which he affirmed, *did* exhibit numerous and undeniable Miracles, before friends and foes ; and if Christ really arose from the dead, and ascended into heaven, then the cases are substantially dissimilar. The superiority is reversed. Jesus Christ, in what he did, as in what he taught, and essentially possessed, leaves, at an infinite distance, *Mohammed* and the whole Race of Man, and, incontestably, stands out, invested with the full blaze of a *Divine Nature*.

81. As an additional confirmation of the *Divinity* of Christ, it has been shown, (with ample proofs from Scripture) that Christ was the subject of the most clearly defined Prophecy ; and

* Dr. J. P. Smith's "Scripture Testimony." Vol. iii. p. 218.

that he assumed, in his pre-existent state, all the appearances, and interventions of *Jehovah*, recorded in the Old Testament. (p. 95.) It has also been shown, that Christ, in numerous passages of the Bible, has been called "*God*," in the highest sense; such as no *created being* ever was; that he has also been denominated by the Apostles, "*The True God*:" "*God our Saviour*," and, "*God and Saviour*;" and, also, that he displayed, and had ascribed to him, all the Divine Attributes.

82. In attestation of those super-human prerogatives, (and as a *recapitulation*.) Christ, with a word, enabled the lame to walk,* and the blind to see. The elements were subject to his authority. He calmed the waves in the height of their fury, and allayed the midnight storm. To manifest still the extent of his sway, with a *thought* he filled the nets of the desponding fishermen, and converted water into wine. By his secret energy, in moments of apparent danger, he blinded the eyes of the infuriated populace, or subdued their rage;* (even when the stones for *stoning* were in their hands. John x. 31.) He miraculously fed the multitude; arrested diseases; awoke the dead; whilst he extended to his disciples the power of working miracles, and conferred on them the utterance of New Tongues. Possessing a lucid knowledge of Futurity, he predicted all the great events of his own life, and those of his Apostles: beholding "the end from the beginning." He declared that he had dwelt with the Father, "before the world was:" that he voluntarily offered his *life*, for "*the sins of the world*:" that no man took it from him, but that "he laid it down of himself." After his great expiation, he affirmed that he would arise from the grave on the third day, and he did so arise. He foretold, on a particular night, (with a realization of the fact) that *one* disciple should betray him; that another should deny him, and that he should be forsaken by all. He walked on the sea, as on dry land. He discerned the thoughts of the heart, and forgave sins. He also allowed himself to be worshipped on earth; and, in his exaltation, *Jehovah*, the "Jealous God," Exod. xx. 5. who would not "give his glory to another," Isa. xlii. 8, said, in reference to *Christ his Son*, "And let all the Angels of God worship him." Heb. i. 6. In his Temptation in the wilderness, and in his Transfiguration on the mount, Angels *did* minister unto him. To confirm all that he had declared of his *Divine Nature*, he conversed with his Disciples for forty days, after his Resurrection,

* Luke iv. 29, 30. John viii. 59. John x. 39. Gen. xix. 11.

("speaking of the things pertaining to the Kingdom of God,") Acts i. 3; and finally, in their presence, according to his prediction, (John vi. 62. John xx. 17.) he ascended, till "a cloud received him out of their sight." Acts i. 9. But the grandest feature still remains. He who thus evinced a dominion which transcends all that is earthly, will, also, at the consummation of the Human Economy, "come on the clouds of heaven, with power, and great glory," surrounded by Angels, and preceded by the trump of God, when *his* voice, and omnipotent discernment, will Judge, and Adjudge, all the Generations of Men.

83. With an accession of evidence, the Apostles averred the Divine Nature of Christ, and concurred in representing him, through all their Epistles, as the appointed Judge, and the ultimate hope of man; as the Saviour of the World; and whose *blood*, offered on Calvary, constituted the appointed and only acceptable Atonement for the sins of mankind.—Yet, there are those denominating themselves *Rational*, and calling themselves *Christians*, who, in their excess of *credulity*, can *believe* that all this may be combined with "*a mere and peccable man!*"

The consideration of *Socinianism*, in some new aspects, will be reserved for the "*Second Part.*"

END OF PART THE FIRST.

ERRATA.

Page 64, line 28, for *latter*, read *former*.

„ 64, line 29, for *former*, read *latter*.

